

Dangerous Positions :

O R,

Blasphemous, Profane, Immoral, and
Jesuitical **ASSERTIONS**,
Faithfully Discovered

By way of **INFORMATION**
TO THE

Christian Magistrate;

As they are industriously dispers'd throughout
the Nation in a late Book falsely entitled,
The Rights of the Christian Church
Asserted.

As likewise a Brief Discovery made of the
Discoverer of Pretended False Churches;
Wherein the

Rights of the Christian Church

Are said to be farther Asserted from the
HOLY SCRIPTURES.

Humbly offer'd to
The First Parliament of Great Britain.

The Second Edition.

Sententias vestras prodidisse superasse est.

Hieron. adv. Pelag. cap. 2

LONDON: Printed for *W. Hawes*, at the
Bible and Rose in Ludgate-street. 1708.

LONDON: Printed for W. Hare, at the
Bible and Rose in Launce-street. 1708.

Histor. adv. Polag. cap. 2
Sententia vestra prohibisse superflue est.

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By way of INFORMATION

Faithfully Discovered

JEREMIAL ASSERTIONS

Blasphemous, Profane, Immoral, and

Dangerous Assertions:

To the much Honoured
THOMAS LEWIS, Esq;
OF
Subberton in Hantsire.

S I R,

I Presume on your Pardon for the
giving you this trouble; being to
ask your Assistance, as a Christian
Magistrate, towards the Suppressing of
Blasphemy, Profaneness, &c. which
you were pleased to promise us among
the rest of the Worshipful Bench of
Justices, in an Order of Sessions, sent
to us in print, soon after Her Maje-
sties gracious Proclamation, appointed

The Dedication.

to be read quarterly in our Churches,
for the Encouragement of Piety and
Virtue, &c.

The impious and blasphemous Book,
against which I here inform, was not
presented unto you, Sir, as your Self
was pleased to tell me, when I waited
on you in London: But I have seen
it in this part of our County, with all
External Ornaments, as if it had been
some New Bible. And I have been
credibly told, That it has been dis-
pers'd gratis, and from unknown Hands,
among many of the Gentlemen through-
out the Nation, as well as particu-
larly in this County. And tha'
I must needs say, that Gentlemen, as
far as my Knowledge reaches, did not
approve of it, yet it had the Name
of

The Dedication.

of a Strew'd Book, and hardly to be answered.

Why don't you answer it? is the Word with which we are generally upbraided, as I my self have been, when I have contradicted the Profane Assertions contain'd in it. My Answer is in such a manner, as will of course engage all those to second me, who resolve (as I know you do, Sir,) to give due Effect to Her Majesty's Pious Intentions, sufficiently declared by Her Proclamation aforementioned. And although I trust in God for a Blessing on my own honest, though poor, Endeavours, and thank Him for the Learned Performances of divers others; yet I'll freely own, Sir, That I hope for a better Effect from the Authority

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thority of good Magistrates, than from the Books of the best of Writers, in such a Cause as this is, and against such a wou'd Despisers of Revealed Religion, and all the Ordinances of Christianity.

This Hope, Sir, has encouraged me to pursue that Method, that I have taken in these my Remarks; designing thereby, rather to discover to the Religious Magistrate, the Impious and Seditious Tendency of these pretended Rights, than to go about to inform Persons, more Learned than my self, of the Errors in Doctrine, and the Unscholar-like Artifices which appear every where, when the Assessor pretends to Learning. I have taken the boldness to address my self to you, Sir, in a more particular

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lar manner, on account of that true, and exemplary Zeal for the Preservation of Christianity, as 'tis by Law happily establish'd in this Church; which has sufficiently distinguish'd you on the Bench, when you once Labour'd to bring under a due Restraint, the forward and provoking Practices of the Papists, the irreconcilable and most powerful Enemies of it.

The Faction of baptized Infidels is full as bold; and, if possible, more malicious than the other; yet, I hope, not so numerous, nor so well supported; but it gives a melancholy Prospect to one, who considers what they may soon come to, if Authority with which God has entrusted the Magistrate, be not seasonably employ'd to support that
Re-

The Dedication.

Religion, which his only Son shed his precious Blood, to make known to the World, and to establish in it.

It is to encourage to such a due Use of Authority, that I have taken this Course; professing my self with all imaginable Respect and Duty,

Honoured Sir,

Your most Devoted,

and most Obedient,

Humble Servant.

THE PREFACE.

OUR most Religious, and
Gracious Sovereign Queen
ANNE, began Her most Auspi-
cious and Glorious Reign (like the
good Kings of Judah heretofore)
with a Royal Proclamation, for
the Encouragement of Piety and
Vertue, and for preventing and pu-
nishing Vice, Profaneness, and Im-
morality in all Persons, of whatso-
ever Degree or Quality.

The Preface.

2. Humbly Acknowledging (as it is in Her Majesties pious Style and Words) that We cannot expect the Blessing and Goodness of Almighty God [by Whom Kings and Queens reign, and on Whom We entirely rely] to make Our Reign happy and prosperous to our Self and People; nor hope for the Divine Assistance to deliver us from the great and imminent Dangers, which our Kingdoms, and the True Protestant Religion establishd among Us, are in this present juncture threatned with, without a Religious Observance of God's holy Laws. Therefore,

3. Her Majesty strictly Requires and Commands all Judges, Mayors, Sheriffs, Justices of the Peace, and all other

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other Officers and Ministers, both Ecclesiastical and Civil; and all other her Subjects, whom it may concern; To be vigilant and strict in the Discovery, and the effectual Prosecution, and Punishment of all Persons, within the said Proclamation, &c. and particularly to put in Execution the act of Parliament made in the Ninth Year of the Reign of King William III. entitled, An Act for the more effectual Suppressing of Blasphemy and Profaneness.

4. And as the good Kings of Judah prospered when they kept to God's Laws; so the Blessing and Goodness of Almighty God has made her Majesties Reign wonderfully happy and prosperous, to her Self and her People, even like the

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Reign of Good Hezekiah, of whom
'cis said, The Lord was with him, and
he prospered whithersoever he went forth.
But,

5. If there be an *Achan's* accursed
Thing among us, we must lie be-
fore our Enemies (as the *Israelites*
did for that Reason) even tho' *Heze-
kiah* were our King, or *Joshua* him-
self our General. *Israel* hath sin-

Josh. 7.
11. 12.

ned (saith the Lord to *Joshua*)
and they have also transgressed my
Covenant, which I commanded
them, for they have even taken
of the accursed Thing, and have
also stola and dissembled also, &c.
therefore the Children of *Israel*
could not stand before their En-
emies, because they were accursed;
neither will I be with you any
more, except ye destroy that ac-
cursed Thing from among you.
But,

6. It

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6. Is not a most daringly impious and blaspheming Book, an accursed Thing? A Book (I tremble to relate it) which calls the Devil, the Deity or Godhead; and, in effect, charges our Blessed Lord himself with that notorious Work of the Devil, which may be called Conjurat[i]on, rather than Consecrat[i]on, when he took Bread and blessed it, and brake it, &c. As I shall manifestly prove against our Assertor, in the following Treatise. Is not this an accursed Thing in our Israel, even worse than Achan's Wedge? for that was stoll[n], and in secret; but this walks openly in two Editions, with a too general Applause, from too many among us.

7. There have been always profane Books stealing up and down in secret, and in the dark, like the Prince of Darkness; but here Satan

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does not transform himself into the Resemblance of an Angel of Light; and yet is not ashamed, nor afraid to appear openly, even among Gentlemen of polite Understandings. For,

8. The Assertor of these pretended Rights, &c. has brought Matters to that consummate Height of spiritual Wickedness in high Places, that 'tis as visible as the Sun at Noon-day; He has not only licked up the Vomit of those stigmatiz'd Authors of the last Age, *Selden, Hobbs, and Marvel*, and disgorged them against the Church of Christ: But likewise the whole History of Profaneness in the present Age, is tack'd together, copied by this Assertor, and pretended to be the History of the Christian Religion, and the Rights of that Church, which

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which God purchased with his own Blood.

9. Thus all the vile Ribaldry, Blasphemies, &c. which have been a long time coining in the Clubbs of Deists, Julianists, or baptized Infidels, and practical Atheists, is at length stamp'd with the Glorious Signature of the *Rights of the Christian Church asserted*; and at this Juncture of time, when her Majesties late glorious Successes Abroad, and the wise Administration of her serene Government at Home, may be apt to make us too secure, of a safe and flourishing State of the Church. This *Leviathan* is sent to take his Pastime among us, especially among the young Gentlemen of the Age, as if it were another *Gentleman's Calling*, or even some new Bible it self: The old Scriptures being said to be render'd so absurd

The Preface.

“ and ridiculous, by Note-makers,
“ and Commentators, that it re-
“ quires a new Commission from
“ Heaven to understand them. And
yet,

10. This Assertor does not pre-
tend to any new Commission from
Heaven, as Mahomet did heretofore
from the Angel Gabriel; or, Numa,
monitu Deæ Egeriæ; but all Religi-
on, by him, is to be derived from
the *Defnier* Resort of the People.
Thus

11. The Leviathan of the last
Age is grown up to be a great Boe-
moth of monstrous Opinions; and
therefore, though we may say Peace,
Peace, or Safe, Safe, it must needs
bring sudden Destruction upon us;
unless Christian Magistrates (who
ought not to bear the Sword in
vain) stand up as Assertors of the true
Rights of the Christian Church; teach-
ing

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ing, as Men having Authority, and not as the Scribes, or private Writers, tho' never so learned; and taking Holy David's Resentments against the Enemies of God, as if they were their own Enemies in a particular manner; Do not I hate them that hate thee, &c. Yea, I hate them right fore, even as tho' they were mine Enemies.

12. God is the same God, Yesterday, and to Day, and for ever, and therefore that which was most highly provoking to the Lord heretofore, is so still. It was the most provoking Design that ever was attempted by the Israelites, (even beyond that of the Golden Calf it self, if we may estimate by the Judgments that followed) which Korah and his Company set up in the Wilderness, as we read (Numb. 16.) in the pretence of Korah to the Priest-

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Priesthood, for there perished fourteen thousand five hundred of the Plague, besides those the Fire consumed, and the Earth swallowed up; but 'tis said, *Ex. 32. v. 28.* concerning the Golden Calf, there fell of the People that Day, about three thousand Men.

13. I confess, we are taught by our Lord himself, in the case of the *Galileans*, and the Tower in *Siloam*, not to impute God's Judgments to particular Sufferers, as if they were Sinners above others: But when Men go down alive into the Deep, and are swallowed up in an astonishing manner, beyond the Example of former Ages, it cannot but bring to our Remembrance, the Matter of *Korah*, especially having the *Korahites* Faction so audaciously set up among us, and asserted among the Rights of the Christian Church;

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Church; for what Difference is there between that pretence of *Korah*, All the Congregation are Holy, every one of them; and the Pretence of a Priesthood in common to all Christians; and so all Christians are alike qualified for the Consecration of the Holy Sacrament, as *Korah* and his Company took Censers, and put Incense thereon.

14. Our Assertor promises to treat more fully of this hereafter; and what a mighty Performance that will be, I must leave it to be Judg'd of, when it comes forth: But, I am sure, his Proofs at present are nothing to the Purpose, as they are cited in the Margin of his own Book. The first is taken from 1 Pet. 2. 5. Where (in Allusion to that Metaphor in Scripture of Christ's being the Corner Stone.) The Apostle says, 'Ye also as lively Stones
' are

The Preface.

'are built up a spiritual House, an
'holy Priesthood, to offer up spiritu-
'al Sacrifices acceptable to God, by
'Jesus Christ. And at the 9th v.
'he adds, Ye are a chosen Genera-
'tion, a Royal Priesthood, an holy
'Nation, a peculiar People, &c.
But now, why should this signify,
that there ought to be no Priests in
a real and peculiar manner a-
mong Christians? any more than
the very same Words, in effect,
spoken to the Israelites on the Deli-
very of the Law, should signify,
that they were to have no Priest-
hood, but in common to all in the
Jewish Church: For to them it was
said, Ye shall be to me a Kingdom
of Priests, an Holy Nation; and
yet Korah made a dangerous Expe-
riment when he cry'd this Matter,
and sought the Priesthood; so that
this

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the Text is nothing to the Purpose.
But what is the other? It is said, Rev. 5. 10. (the 2^d Text refer'd to in the same Margin,) and I have made us unto our God Kings and Priests, and we shall reign on the Earth. But how does this prove a Priesthood in common to all, or that there are no Priests in a peculiar and real manner among Christians, any more, than that there are no Kings in a peculiar and real manner. Indeed, if it had been made use of to prove, that all Christians ought to be High Church, it might be something, they being all Kings and Priests alike. But what occasion does this Text, or the other give, for that triumphal Interrogation of the Assertor at the Close of the Matter, viz. "What absurd and senseless Notions, do not only the Popish, but other
" High

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“ High Church-men maintain a-
“ bout this plain and simple Instituti-
“ tion, in order to make themselves
“ Priests in a peculiar and real man-
“ ner, to prevent which, the New
“ Testament, when it applies Priest
“ or Sacrificer to Christians, applies
“ it to ‘em in general, as being all
“ alike, concerned in offering up the
“ Sacrifices of the Christian Religion.

And yet these two Texts are all his
Proofs for a Priesthood in common
to all, which I have here considered,
and are nothing to the Purpose.

16. It is certain, that with God
there is no respect of Persons, as to
High or Low, Rich or Poor; and
so I wou’d advise our Assertor, when
he comes to treat more fully of this
Matter hereafter, that he would let
all Mankind know, that all Chri-
stians are made unto our God, Kings
and Priests, and are to reign on the

Earth :

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Earth: And that he would speak so plainly of this plain simple Institution of Christ, that all People, from the highest to the lowest, may understand this Christian Privilege: That every Porter, Scavenger, Drayman, &c. and all the People may know that they are not only part of the Royal Priesthood or Kingdom in the Christian Church; but likewise that they are made unto our God, Kings as well as Priests, and are to reign on the Earth; and have Power to administer the Holy Sacraments of the Christian Religion, all alike, as much as his Grace the Lord Archbishop of Canterbury, or any of the Clergy in the World. And withal,

17. That he would not shun to declare unto them his whole Council, I do not say of God, but that which he pretends to be of God, by
quoting

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† Rights
p. 40.

quoting St. Peter for it, (viz.) That Kings and Queens, and all Supreme Magistrates, are but † Creatures of the People, made by em and for em. And so Kings and Queens being the Fountain of Honour among us, all Noblemen and Gentlemen are but Creatures of a Creature of the People; for, were the People made for Noblemen or Gentlemen, any more than for Kings or Queens, according to the usual Language, or those that are of Democratical Principles. For,

† 8. 'What is a Nobleman or a Gentleman (in the Words of Archbishop Bancroft from Barrow, &c. and his Friends) 'but an Usurper 'of such Honour as the People bestowed on their Ancestors at first, 'for defending them against their 'Governours? Which Honour or 'Prerogative their Children enjoy-
ing,

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ing after them, by the Negligence and Connivance (forsooth) of the People, hath grown into a Tyrannical Superiority, whereby they lift themselves above the rest of the Children of God, to whom indeed the Inheritance of the World doth equally appertain, by the same Rights that all true Christians are Fellow-Heirs together of the Kingdom of Heaven. The People, on such Doctrines, as these of Barrow, and the Rights, may chance to make a Claim of Right, and bring all things to the first Institution in the State, as well as in the Church;

Vid. Bancroft's Survey p. 7.

John Wall or Ball, in the time of Jack Cade's Rebellion, in Rich. III's time.

*When Adam digg'd, and Eve span,
Who was then the Gentleman.*

16. The memorable History of Wat Tyler and Jack Straw, something represents

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represents to us the pregnant Evils of such Doctrines ; and it was not the Clergy that suffered only, or chiefly in *Richard II's* time, from levelling Principles ; but all Estates and Degrees of Men, especially those of the long Robe. For,

17. Altho' sometimes those that are above the common Level, join in such Principles (as there were 250 Princes of the Assembly, famous in the Congregation, Men of Renown, that join'd in *Korah's* Faction) yet as the greater the Faction, the more highly provoking to the Lord, so it commonly ends in their Destruction, as well as others.

And therefore,

18. I cannot but wonder why the Assertor of the Rights, his Advocate and Friends, should chuse to disperse levelling Principles among the Gentlemen of our Nation. As likewise why

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why a reverend dignify'd Person in our Church, should ridicule the using of the Example of *Korah* and his Company, or the Practices of the Pharisees in our Saviour's time; as if we had never read of Woes denounced against the Practices of the Pharisees, in the New Testament; or of perishing in the gain-saying of *Cork.*

BY

in a reverend dignified Person in
our Church, should, in the
King of the Example of Kings and

BY THE
the Practices in our Saviour's time;

QUEEN
as if we had never read of the
Practices, in the New Testament;

PROCLAMATION,
of or perishing in the going down of

AGAINST
mons in the

*Certain Seditious and Schisma-
tical Books and Libels, &c.*

THE Queens most Excellent Maje-
sty considering how within these
A few Years past, and now of late,
certain seditious and evil disposed Per-
sons towards her Majesty, and the Go-
vernment established for causes Ecclesiasti-
cal within her Majesties Dominions,
have devised, written printed, or caused
to be seditiously and secretly published and
dispersed, sundry schismatical and sedi-
tious

Seditious Books, &c.

rious Books, diffamatory Libels, and other phantastical Writings amongst her Majesties Subjects containing in them Doctrine very erroneous, and other matters notoriously untrue, and scandalous to the State, and against the godly Reformation of Religion and Government Ecclesiastical established by Law, and so quietly of long time continued, and also against the persons of Bishops, and others placed in Authority Ecclesiastical under her Highness, by her Authority, in railing sort, and beyond the bounds of all good Humanity: All which Books, Libels, and Writings, tend by their scope to persuade and bring in a monstrous and apparent dangerous Innovation within her Dominions and Countries, of all manner of Ecclesiastical Government now in use, and to the abridging, or rather to the overthrow of her Highness lawful Prerogative, allowed by Gods Law, and established by the Laws of the Realm, and consequently to reverse, dissolve, and set at Liberty the present Government of the Church, and to make a dangerous Change of the Form of Doctrine, and Use of Divine Service of God, and the Administration of the Sacraments now also in use, with a rash and malicious purpose also to

A Proclamation against

to dissolve the Estate of the Prelacy, being one of the three ancient Estates of this Realm under her Highness, whereof her Majesty mindeth to have such reverend regard, as to their places in the Church and Common-wealth appertaineth. All which said lewd and seditious Practices, do directly tend to the manifest wilful breach of great number of good Laws and Statutes of this Realm, Inconveniencies nothing regarded by such Innovations.

In consideration whereof, her Highness graciously minding to provide some good and speedy Remedy to withstand such notable, dangerous, and ungodly Attempts, and for that purpose to have such enormous Malefactors discovered and condignly punished, doth signify this her Highness Disliking and Indignation of such dangerous and wicked Enterprises; and for that purpose doth hereby will and straightly charge and command, that all Persons whatsoever, within any her Majesties Realms and Dominions, who have or hereafter shall have any of the said seditious Books, Pamphlets, Libels, or Writings, or any of like nature already published, or hereafter to be published, in his or their custody, containing such mat-
ters

Seditious Books, &c.

ters as above are mentioned, against the present Order and Government of the Church of England, or the lawful Ministers thereof, or against the Rites and Ceremonies used in the Church, and allowed by the Laws of the Realm: That they, or every of them do presently after, with convenient speed bring in, and deliver up the same unto the Ordinary of the Diocess, or of the place where they inhabit, to the intent they may be utterly defaced by the said Ordinary, or otherwise used by them. And that from henceforth no Person or Persons whatsoever be so hardy as to write, contrive, print, or cause to be published or distributed, or to keep any of the same; or any other Books, Libels, or Writings of like nature and quality, contrary to the true meaning and intent of this her Majesties Proclamation. And likewise, that no Man hereafter give any Instruction, Direction, Favour or Assistance to the contriving, writing, printing, publishing, or dispersing of the same, or such Books, Libels, or Writings whatsoever, as they tender her Majesties good Favour, will avoid her high Displeasure, and as they will answer the contrary at their utmost Perils: and upon such Pains and Penalties, as by

A Proclamation against

by the Law any way may be inflicted upon the Offenders in any of these Behalves, as Persons maintaining such seditious Actions, which her Majesty intendeth to have severely executed. And if any Person have had knowledge of the Authors, Writers, Printers, or Dispersers thereof, which shall within One Month after the publication hereof, discover the same to the Ordinary of the place where he had such knowledge, or to any of her Majesties Privy Council: the same Person shall not for his former Concoment be hereafter molested or troubled. Given at her Majesties Palace at Westminster, the xiii. of February, 1588. In the xxvi. Year of her Highness Reigne.

An Act for Suppressing

Anno Nono & Decimo

Gulielmi III. Regis.

An Act for the more Effectual Suppressing of Blasphemy and Profaneness.

Whereas many Persons have of late Years openly Avowed and Published many Blasphemous and Impious Opinions, contrary to the Doctrines and Principles of the Christian Religion, greatly tending to the Dishonour of Almighty God, and may prove Destructive to the Peace and Welfare of this Kingdom: Wherefore for the more Effectual Suppressing of the said Detestable

An Act for Suppressing of

ble Crimes, Be it Enacted by the Kings, most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and the Commons in this present Parliament Assembled, and by the Authority of the same, That if any Person or Persons, having ben Educated in, or at any time having made Profession of the Christian Religion within this Realm, shall, by Writing, Printing, Teaching, or Advised Speaking, deny any One of the Persons in the Holy Trinitie to be God, or shall Assert or Maintain there are more Gods than One, or shall deny the Christian Religion to be True or the Holy Scriptures of the Old and New Testament to be of Divine Authority, and shall upon Indictment or Information in any of His Majesties Courts at Westminster, or at the Assizes, be thereof Lawfully Convicted, by the Oath of Two or more Credible Witnesses, such Person or Persons for the first Offence shall be Adjudged Incapable and Disabled in Law, to all Intents and Purposes whatsoever, to Have or Enjoy any Office or Offices, Employment or Employments, Ecclesiastical, Civil or Military, or any Part in them, or any Profit or Advantage Appertaining to them, or
any

Blasphemy and Profaneness

any of them: And if any Person or Persons so convicted, as aforesaid, shall at the time of his or her Conviction, Enjoy or Possess any office, Place or Employment, such Office, Place or Employment shall be Void, and is hereby Declared Void: And if such Person or Persons shall be a Second time Lawfully Convicted, as aforesaid, of all or any the aforesaid Crime or Crimes, That then he or they shall from thenceforth be Disabled to Sue, Prosecute, Plead or Use any Action or Information in any Court of Law or Equity, or to be Guardian of any Child, or Executor or Administrator of any Person, or Capable of any Legacy or Deed of Gift, or to Bear any Office, Civil or Military, or Benefice Ecclesiastical for ever within this Realm, and shall also suffer Imprisonment for the space of Three Years, without Bail or Mainprize, from the time of such Conviction.

Provided always, and be it Enacted by the Authority aforesaid, That no Person shall be Prosecuted by Virtue of this Act for any Words spoken, unless the Information of such Words shall be given upon Oath before One or more Justice or Justices of the Peace, within Four Days after such Words spoken, and the Prosecution

An Act for Suppressing of

errorion of such Offence be within Thre Months after such Information.

Provided also, and be it Enacted by the Authority aforesaid, That any Person or Persons, Convicted of all or any of the aforesaid Crime or Crimes, in manner aforesaid, shall for the first Offence (upon his, her or their Acknowledgment and Renunciation of such Offence or Erronious Opinions, in the same Court where such Person or Persons was or were Convicted, as aforesaid, within the space of Four Months, after his, her or their Conviction) be Discharged from all Penalties and Disabilities Incurred by such Conviction; any thing in this Act contained to the contrary thereof in any wise notwithstanding.

~~“which define the Church to be a
“Congregation of the Faithful, have
“indistinctly laboured to have it sig-
“nified the Clergy, exclusive of the
“People.”~~

2. I confess, the Affertor wants to
be inform'd in what he here desires, as
much as any Man that ever pretended to

PRELIMINARY
the Church to signify the People, some-
times with, and sometimes without Chris-
tians; as well as sometimes with, and

sometimes without their Ministers. But,
I do not think myself oblig'd to answer
for this. I have not time to do so.

(suppose) who define the Church contra-

THE Affertor of the Pretend-
ed Rights, &c. is pleased
to desire his Adversary,

“Above all, that he will
tell him in what Sense, he uses the

Word Church; for then it will ap-

pear (faithful) whether what He,

or I write, is most, for the Benefit

of the Church, taken in the Sense of

the Scripture, in which it always

signifies the Christian People, some-

times with, and sometimes without

their Ministers; whereas Divines,

though contrary to the Articles,

on which

Pref, p. 15.

A Preliminary

“ which define the Church to be a
 “ Congregation of the Faithful, have
 “ industriously labour’d to have it sig-
 “ nifie the Clergy, exclusive of the
 “ People.

2. I confess, the Assertor wants to be inform’d in what he here desires, as much as any Man that ever pretended to write of the Church; because he makes the Church to signify the People, sometimes *with*, and sometimes *without Christianity*; as well as sometimes *with*, and sometimes *without their Ministers*. But, I don’t think my self obliged to answer for those Divines (of his Acquaintance, I suppose) who define the Church contrary to the Articles, which all the Clergy about Church are obliged to subscribe to; and he ought to tell us, what Divines they are among us, who maintain Doctrines contrary to their own Subscription; and not from their Fault (if any such there be) cast an Aspersions upon all the Clergy, which is altogether as unjust as to charge the Faults of particular Persons in any Profession what so ever, on the whole Body. But, though I would desire him, to tell us in what Sense he uses the Words High Church and Low Church, because I find

no

no such *Distinction* of the Church taken in the *Sense* of the *Scriptures*; We read indeed, of *Jereboam's Low Church* in effect, as making of the * *lowest* of the People Priests for Calves in *High Places*; 1 Kings 31, 32. but the true Church at *Hierusalem*, (where there were Priests and Levites, and an *High Priest* of God Almighty's own Appointment) is never reproach'd in *Scripture* as *High Church* to a Fault, for keeping up to God's Ordinances, as by *Law Establish'd* in the *Jewish Church*; and so the *Distinction* must needs come from below, and not from above; for 'tis fit only for those that are of *Jereboam's Low Politicks in Religion*, and I wish it may not end as his did. But,

4. *Waving* this *Nonsensical* and *Diabolical Distinction* of *High Church* and *Low Church* [contriv'd on purpose to cause *Divisions*, "as the best Use that can be made of the Clergy (saith our Affertor, and so an Union among them is the least thing desirable.) And therefore I call it *Diabolical*, because *Schisms* or *Divisions* in the Church, are from the Devil. I shall proceed in the next place to tell him, in what *Sense* we use the Word *Church*; and lest he should forget himself, I shall make bold to

to tell him likewise in what Sense he uses the Word Church; and discover his Design at the Bottom of all, which is to get the Church Lands into the Hands of the Church; according to his Notion of the Church; that is, into the Peoples or Laity's Hands. Now

p. 215.

* Acts 19.

5. To inform him in what Sense we use the Word Church, I shall refer him to the establish'd Definition of the Visible Church, which is, That it is a Congregation of faithful Men, in which the pure Word of God is preach'd, and the Sacraments be duly minister'd according to Christ's Ordinance, in all those Things that of Necessity are requisite to the same. Though here be not an express Mention of Ministers in this Definition of the Visible Church; yet the Sense manifestly implies, that there must be Ministers where-ever the pure Word of God is preach'd, and the Sacraments be duly minister'd, according to Christ's Ordinances in all those Things, that of Necessity, are requisite to the same: And so this Definition of the Church, according to our Article, is much the same with that of S. Cyprian, *Plebs Sacerdoti adunata, & Pastora suo gregi adherens*;

Cyp. Ep.
69.

concerning the Church.

V

People joined to their Bishop, and the Flock to their Pastor; for that *Sacerdos* and *Pastor* here signifie the *Bishop*, is a thing past dispute, saith an * Author of very good Learning.

* Vid.
Κεμήλια
ἐκκλησιᾶς.
σινά.
Gen. Pref.
xvi.

6. I add this of *St. Cyprian* to the Definition of the *Visible Church*, in the Article as aforesaid, to satisfie our Author (if it be possible) that the *Clergy* do not assume the Name of *Church* to *themselves*, as he most falsely asserts; and so, though our Establish'd *Definition* of the *Church* be, that 'tis a *Congregation of faithful Men*, without mention of *Ministers*; yet it must be such a *Congregation of faithful Men*, 'Where
' the pure Word of God is preach'd,
' and the Sacraments be duly mini-
' ster'd, according to Christ's Ordi-
' nance, in all those things that of Ne-
' cessity are requisite to the same :
' Now, is it not of Necessity re-
' quisite to the same, that all Things
' should be done decently, and in or-
' der, to the Church? And to that
End, ' As † God gave some Apostles;
' and some Prophets, and some Evan-
' gelists; so he gave some Pastors and
' Teachers for the edifying of the Bo-
' dy of Christ: This of *Necessity* must

† Eph. 4.
v. 11, 12.
1 Cor. 12.
v. 28.

D

' be

A Preliminary

be requisite to the same, or else St. Paul would never have given a Divine Command for all things to be done decently and in order in the Church, and mention'd Teachers and Pastors, for the edifying the Body of Christ, as well as the often Mention of Bishops and Ministers, in the Epistles to Timothy and Titus. Either therefore,

7. Priests and Ministers in the Christian Church, must not be allow'd to be Men; and *Plebs Sacerdoti adunata*, not to signifie People joined in Society to their Bishop or Priest; or else the Clergy do not assume to themselves the Name of the Church, exclusive of the Laity: But, since this is manifestly otherwise, our Author is a false Accuser of the Clergy, which is one of the peculiar Properties of the Devil, from whence he has that Name. But,

8. In the next place let us see, in what Sense our Assertor uses the Word Church. The Church are the People, according to his Assertions, without any Adjunct in the Proposition, as whether they are faithful People, or not: For, †

† Rights,
8cc. p. 159.

“ Tell it to the Church (saith he) i. e.

“ Tell it to the People, that our Savi-

“ our placed the *Dernier Resort* in.

And

And for this, he cites in the Margin, Matt. 18. v. 17. where we thus read;
 ‘ And if he shall neglect to hear them,
 ‘ tell it unto the Church: But if he
 ‘ neglect to hear the Church, let him
 ‘ be unto thee as an Heathen Man, and
 ‘ a Publican. But who were the Peo-
 ‘ ple, not only over all the World, but
 likewise in *Judaea*, when our Lord spake
 those Words, and placed his pretended
Dernier Resort in them? Why! the Peo-
 ple were all *Jews* or *Heathens*, called
Gentiles; except the Disciples of our
 Lord, and a few other Converts, which
 were but an handful, in Comparison of
 the People; and so, in common Sense,
 the Disciples and a few others, could not
 signifie the People, even in *Judaea*, at
 that time when our Lord gave this
 Command, *Tell it to the Church*; neither
 did the faithful People themselves pre-
 tend to this *Dernier Resort* after our Lord’s
 Ascension, for * *all the Multitude kept si-* * *Act 15.*
lence; and it seem’d good unto us, *being* v. 12.
assembled with one accord, was not a Sen- v. 25.
 tence from the *Dernier Resort* of the Peo-
 ple. But, this is to tell our Assertor in
 what Sense he uses the Word Church,
 which is sometimes *with*, and sometimes
without Christianity, as well as sometimes

with, and sometimes without their Ministers.

9. *St. Paul's Ship* is, by the Ancients, said to be an Emblem of the Church Militant, toss'd in the Waves of this troublesome World; but all that *abode* in it, came safe to Land, therefore, to carry this Allusion a little farther; If the *Crew*, which are the *People* in a *Ship*, should set up such a Notion among themselves, that *they* are the *Ship*, as our Assertor does, that the *People* ate the *Church*; and divide into *High Deck* and *Low Deck*, those that are for the *Government* of the *Ship* by Captain, Master or Pilot, to be scouted as *High-Deck*; and those that are for *no Government*, but in *common* to all the *Crew*, take to themselves the popular Name of *Low-Deck*; would this *Ship* be in a *safe* and *flourishing* Condition?

† *Rights,*
p 32.

10. Our Assertor is pleased to tell us, that he designs the † *Downfal* of the *Hierarchy*, which is part of the *Government* of the *Church*, as 'tis by Law establish'd among us, 'And that it must necessarily fall to the Ground; if his *Hypothesis* of two independent Powers in the same Society, proves to be repugnant in the Nature of Things'. I am a Well-wisher to the *Hierarchy*, but I don't de-
fire

fire it should stand any longer, than till he proves this his chief *Hypothesis* to be a Repugnancy in the Nature of Things; His Friends, and Admirers pretend to be Well-wishers to the Union between the late two Kingdoms; but I am sure that *necessarily falls to the Ground*, if the *Hierarchy falls*, and great will be the Fall thereof: A *Babel* must needs succeed instead of his pretended *Spiritual Babylon*, as he is pleased to call the Church Government, as it is now establish'd among us.

The Admirers of the Rights pretend to be Friends to the Government, and in her Majesties Interest more than others: But they that are fond of an Hypothesis, which necessarily must occasion the late * Act of Union to be null and * *vid. Act of Union.* void, they are Enemies to her Majesty and the Government, as her Majesty her self was pleased to intimate in her late gracious Speech to both Houses of Parliament.

II. It has been adjudged of late to be a factious Design, to spread about a Clamour, that the Church is in *Danger*, under her Majesties wise and happy Administration; because some Malecontents have made use of it, to carry on their own Designs: But I am sure it

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contradicts her Majesties pious Intentions (sufficiently declared from the Throne, and otherwise) to preserve the Church as by Law establish'd, in a *safe* and *flourishing* Condition; to spread about industriously throughout the Nation, such Factious Principles as are openly declared, not only to obstruct the *flourishing* Condition of the Church establish'd, but likewise must necessarily occasion the Downfal of it, as a *Spiritual Babylon*, if it take the Effect, as the Assessor would have it.

12. And so I wou'd desire him 'To
'correct an Error in Politicks, as well
'as to make Confession of his Sin; and
'Reparation for the Injury', by a *Declaration*, that the Church cannot be in a *safe and flourishing Condition* upon his Principles, unless they are publicly retracted and disown'd, or censur'd by *Authority*, which must be own'd to be the readiest way to make good the Declaration of a learned and venerable Body of Men, reflected upon with a *String of Modern Moderation* in a late *Affize-Sermon*, * and attested as *most excellent*, by divers worthy Gentlemen, tho', as I am inform'd, several of 'em were not of his Audience, nor did approve of it. But it must

* Vid. Ser.
at Winche-
ster Affizes
July 23.
1707.

must be own'd, that the Church may be in Danger from such vile Principles, as our Affertor sets up and disperses, particularly among the Gentry; and yet in a safe and flourishing Condition, in respect of her Majesties wise Administration: Or else how are these Words to be understood in her Majesties gracious Proclamation afore-mention'd, 'That we cannot expect the Blessing and Goodness of Almighty God, to deliver us from the great and imminent Dangers, which our Kingdoms, and the true Protestant Religion, are, in this present Juncture, threatned with, &c. There were Dangerous Positions † and Proceedings published throughout the Realm of Britain, under the wise Administration of Queen Elizabeth of glorious Memory: And yet under her wise Administration, it appear'd, notwithstanding, that the Church was in a safe and flourishing Condition: That truly Protestant Queen, (whose Motto our glorious Queen does not disdain to wear) had no Intentions, but for the Preservation of the Church and Hierarchy, as 'tis now establish'd; tho' * Mr. Barrow's Principles were dispers'd about the Nation, as they are now more apparently sent about in Print,

† Vid. Dr. Bancrofts Dangerous Positions, published within this Island of Britain.

* Vid. Brief Discourses of false Churches, printed 1707.

done from an original Manuscript of the Author, who then suffer'd Death for Seditious Books, as I shall shew hereafter.

13. But at present, all that I shall say concerning this Matter, is what Dr. Bancroft † saith of it: 'If any Man think that I fight against my own Shadow, and that there are none so wickedly bent, as to wish an utter Spoil of the Church; he is to be advertis'd, that Mr. Barrow, with all his Sectaries, more in number than is imagin'd, they are the Men: Indeed the other sort of Consistorial Reformers are grown to be wiser, for a while; 'tis true, that many of them dreamed of such a Matter; they talk'd how much of the Church Livings might be employed this way, and how much that way: Tythes were Popish Toys, yet Lay-men might have them, and Ministers should be paid out of the Exchequer.

† Dr. Bancroft's Survey, p. 88.

14. And here I can't forbear reciting a Paragraph or two more from that great Man's * Survey, because our Affertor saith, the Clergy were all Almsmen † at first. 'It was an Extremity (said he) when Wickliffe affirmed, that Tythes

* Survey, p. 189.

† Rights, p. 181.

‘ Tythes (appointed by God himself)
 ‘ were *mer a Eleemosyna*, meer Alms: But
 ‘ of all Extremity that passeth, where
 ‘ some now-a-days would have all taken
 ‘ from the Church, that so Ministers
 ‘ might live as they did in the Apostles
 ‘ time, only upon voluntary Contribu-
 ‘ tions; whereupon I, for my part (said
 ‘ he) might peradventure yield, if the
 ‘ Laity would be sworn, before they
 ‘ took that from us which we have al-
 ‘ ready, to deal with us indeed, for our
 ‘ Provision and Maintenance, as Preach-
 ‘ ers were dealt withal in the Apostles
 ‘ time.

15. I know what will be answer’d
 (said he) * ‘ When we see you, that be * *ibid.*
 ‘ Ministers, are become such Men as
 ‘ the Apostles were, we will use you as
 ‘ they were used: What, will you per-
 ‘ secute us? No: We will bring that
 ‘ which we have, and lay at your Feet:
 ‘ I beshrew my Heart, if I believe you.
 ‘ But if I did, the matter were not great,
 ‘ for there never were such Men, nor
 ‘ ever shall be to the end of the World,
 ‘ as the Apostles were; so that where
 ‘ they limit their Liberality with that
 ‘ Condition, it is as much as if they should
 ‘ say; We would be glad to finger that
 ‘ which

(which you have, and then get more as you could.

16. Thus far Archbishop Bancroft, in Q. Eliz. time, of blessed and glorious Memory, tho' that renown'd Queen's Reign be now blackned, in the Title Page of Barrow's Book lately printed, as afore-mentioned; as if that Protestant Queen put Barrow to death, for Nonconformity to the Church of England, which tends to render Q. Eliz. Reign in some respects, worse than Q. Mary's, of which more hereafter.

17. But, mark what our Assertor chiefly commends that renowned Princess for, in the Close of her Character, which is

† Right, this, namely, that † "She took from
Ch. 8. §. 38. " the Clergy, the means of supporting
" Independency, (*viz.*) a great part of
" the Lands which were spar'd by her
" Father and her Brother, and yet we
" have (saith our Assertor) * those High
" Church, who scruple not to condemn,
" not only Henry VIII, for depriving
" the Clergy of those Estates, but those
" who at present possess them, as guilty
" of Sacrilege; for with-holding them
" from the Church; tho' taking the
" Church in the Scripture Sense, they
" are now in the Hands of the Church,
" and

“ and consequently they who gave their
 “ Estates to, rather than they who
 “ took ’em from the Clergy, are guilty
 “ of Sacrilege: Which is just as true,
 as if he should affirm, that St. Peter was
 guilty of the Sacrilege, for which * Ananias * Acts 5.
 and Sapphira were struck dead. But from
 hence,

’Tis apparent for what Reason our As-
 sertor takes so much pains to establish his
 Notion of the Church, to be the People only,
 because he would have all Church-Lands,
 to be in the Hands of the Laity without
 Sacrilege. And so

The great Historian † Mr. Camden’s † Camb.
 witty *Sarcasm* may be apply’d, as a pro- in *Annal.*
per Motto for our Assertor and his Party. Eliz.

Ecclesiarum opibus inhiant.

The Church’s Goods they gape after,
 and not the Church’s Good, in the pre-
 tended Rights, &c.

Blas-

and confidently they who gave their
 " Elders to, rather than they who
 " took them from the Church, are guilty
 " of sacrilege: Which is just as true,
 as if he should affirm, that St. Peter was
 guilty of the sacrilege, for which * James
 and * Judas were stoned dead. But from
 hence,

It appears for what Reason our Af-
 fector takes so much pains to establish the
 Honour of the Church, to be the First only,
 because he would have all Church-Lords
 to be in the Hands of the King without
 Sacrilege. And so

The great Historian & Mr. Camden's
 witty Sayings may be apply'd, as a pro-
 pter Motto for our Affector and his Party.

Religionem optine iudicant.

The Church's Good, they gaze after,
 and not the Church's Good, in the pre-
 tended Rights, &c.

Blasphemous, Profane, Im-
moral, and Jesuitical Af-
sertions, faithfully disco-
ver'd, &c.

C H A P. I.

Wherein the Subject of the Pretended Rights is briefly consider'd, with his Inscription on the Title Page, and his chief Hypothesis, design'd for the Down-fal of the Hierarchy, or Government of the Church by Archbishops, and Bishops, &c.

IT is commonly said, that Satan often appears like an *Angel of Light* above; but at *bottom* he has always a *Cloven-Foot*, by which he may be *discern'd*: But our *Affertor* *discovers* himself to be a *Deceiver* in the
very

Blasphemous, Profane, &c.

very Front of his Book; for he pretends to assert the Rights of the Christian Church. 'Against the Romish, 'and all other Priests, who claim an 'Independent Power over it. Whereby he is a manifest Deceiver (which was a Property of the Devil from the beginning) and does but impose upon the World in the very Front of this Book: For there are not, nor ever were, in the Christian Church, any Priests, either Romish, or others (the Pope himself singly excepted) who do, or ever did, claim an Independent Power Over the Christian Church.

2. The Christian Church indeed, claims a Power independent on any temporal Power whatsoever; being the Kingdom prophesied of by Holy Daniel, which shall never be destroyed; but stand on the Stone cut out of the Mountain without Hands, which is the Corner Stone, Christ Jesus: But where are the Priests, Romish or others, who ever claim'd an Independent Power over this Kingdom, called the Kingdom of Heaven by † Saint John Baptist, and our Blessed Lord himself? And if there are no such Priests, all this Work

† Mai. 3.
v. 2.

is

is about nothing, but People are imposed upon in a tedious Discourse of that, which is not in the World. But besides,

3. 'Tis a gross Inconsistency, and an intolerable Imposition upon the World; for the Rights, &c. to assert Independency in Religion, among † the Natural Rights of Mankind, which can't be made over to Prince or Priest: (Nay, that 'tis an * indispensable Duty that all are under, to worship God, after the manner we think most agreeable to his Will, which must necessarily occasion Multitudes of Independent Powers in every National Society.) And yet assert positively, that that there cannot be independent Powers in the same Society; since thereby certainly he writes against himself. As for Instance; A Jew and a Christian must be two Independent Powers, if they are together in the same Society; and 'tis the indispensable Duty of the Jew, as well as of the Christian, to worship God after the manner he thinks most agreeable to his Will; the one blasphemes Christ, in following the Dictates of his Conscience; the other honours the Son, as he honours the Father. Now these are two independent Powers in the same Society, with an indispensable Obligation on them

† Rights,
Pref. 84.

* Ib. p. 14.

be-

Assertions Discoverd.

besides, to *continue* so, as long as they follow the *Dictates* of their *Consciences* thereby; and yet *there cannot be two independent Powers, &c.* Moreover,

4. This is an *absolute Negative*, and not a *Negative pregnant* only (which 'tis next to an *Impossibility* to prove;) and yet our Assertor's Arguments are not so very *cogent* or *conclusive* in the Matter; it would be tedious to run over all of 'em; but take the † first in the 2d Sect. as a Specimen to judge of the rest; *there cannot be two Independent Powers, &c.* Why so? † “For one Power may command
 “to keep Holyday upon an Ecclesiastical, t'other to work upon a Civil
 “Account; one may require him to
 “Feast, t'other to Fast; as it happen'd
 “at *Edinburgh* 1581, the Independent
 “Kirk commanding a Fast on the
 “same Day, the King had oblig'd the
 “Citizens to treat the Ambassadors
 “of the *French King* at a splendid Dinner.

† Rights,
 Ch. 1. S. 2.

5. This was *unnaturally* done, I confess, of the *Independent Kirk*, to hinder the *Ambassadors of the French King*, from being *entertained at a splendid Dinner*. But, he owns, the Kirk was *Independent*,

dent, and so it could carry no great Matter of Crime in it: But if it had not only been Unmannerly, but Criminal likewise; yet, in my poor Judgment, 'tis no very *conclusive* Argument to prove an *absolute Negative*; "That there can-
not be two Independent-Powers, &c. When in the same Breath he confesses there were such, and tells us, the time when, and the place where; but this is such a *doughty* Argument to establish an Hypothesis on (which, if proved, much necessarily occasion the Downfal of a great Spiritual Babylon, which has so universally obtain'd:) That I should not wonder at a Sophister, if he should undertake to prove, that a Gentleman can't have two Houses in the same Town, and give this Reason for it, Because in such a Place, and such a Year, the Gentlemen had two Houses: This would be an *Invincible* Argument, if we add this at the Conclusion, That the Gentleman has now two Houses in the same Town. And yet the Arguments our Assertor uses to prove his Grand Principle, are exactly alike, though pretended to be *unanswerable* by his Admirers; for the same Reason, I suppose, as *Julian's* Writings

† Cyril. A were †. "And 'tis no wonder that they
 lex. Ep. ad " are so, by such Men as they are, that
 Theod. Im- " own the Son of God to be but a private
 per. Oeco- " Person, who has no *Imperium* in the
 lampadio " World. But, I confess, I am amazed
 Interprete. " to find our Assertor copied after by the
 Nullūmque " Dissenters, called *Presbyterians*, in a
 adhuc in- " late * Pamphlet, wherein the *Principles*
 ventum " of the Dissenters, commonly called *Pres-*
 esse ex do- " byterians, are stated, &c. In which we
 ctioribus " read the very Words, *Imperium in Imp-*
 nostris, qui " *erio*, copied from our Assertor, and made
 vel contra- " use of to this Purpose, *lest the Church*
 dicere vel " *should be independent on the State.* But,
 subvertere " *6. Was this the Language of Mr.*
 dicta illius " *Calvin?* Or is it so now, in that part of
 queat. " *Great Britain, called Scotland, where the*

* See Dr.
 Well's Let.
 considered
 by Thomas
 Barker,
 1707.

Presbyterian Church-Government is esta-
blish'd? Do they own the Kirk to be
dependent on the State? " No! They
 " claim a Judicial Power; and, by Vir-
 " tue of it, the Government of the
 " Church, with Excommunication, &c.
 " And all that do so, our Assertor very
 " modestly (pardon the Expression)
 " calls, † *Traitors to God and Man:* And
 so what a Parcel of *Traitors* are join'd
 together in the late Union? But,

† Rights,
 pag. 72.

7. If the United Brethren of the Congregational and Presbyterian Persuasion, join against the Hierarchy, together with our Assertor and his Party: This Oneness will but tend more effectually to dissolve the Fundamentals of the Union; and so they are united against her Majesty's Satisfaction, and the Interest of Great Britain; which must be ow'd to be an Error in Politicks, and ought to be corrected, tho' not foreseen, I suppose, when this Ecclesiastical Oneness, as 'tis called by Mr. Mead, was consummated in the Year 1691; unless this Oneness was agreed to be carried on, as far as our Assertor does the Cause of Independency in Religion, even to the Destruction of our common Christianity. But,

* Vide Sermon by Matth. Mead, Apr. 6. 1691. entitled, Two Sticks made one.

8. This takes off, from what I have heard some wonder at, namely, why the Dissenters, commonly called Presbyterians, who fly out so violently against a * Conscientious Letter, written by a Reverend and Learned Divine of the Church, to a Dissenting Parishioner, to dissuade him from Schism; should nevertheless bear quietly the being so openly attack'd by this Impious and Blasphemous Assertor, who joins the Presbyterian

* Vide Dr. Well's Letter.

* *Rights*, with the * *Papish* and *Jacobite* Clergy, and
Préf. p. 83. exclaims against Ordination (which those
 of the Presbyterian Persuasion us'd to be
 as strict in, as others) as if it were as
 * *Ib. p. 177.* great a * *Cheat*, as *Transubstantiation*.

9. It is not altogether a Digression
 from my Design in this Chapter, to men-
 tion this Matter here, considering the
 Reference it has to our Assertor's main
Hypothesis, on which the *whole Scheme* of
 his Discourse is *built*, and *must necessarily*
fall to the Ground with it; and a *Babel* of
 Confusion arise instead of the pretended
Spiritual Babylon, which he endavours to
 overthrow: But hereby it appears,
 that there are now *Three Sticks made*
One, which might be better made use of
 in Defence of our common Christianity,
 against Blasphemous Doctrines, &c.
 which I go on to discover in the next
 Chapter.

CHAP. II.

*Wherein Blasphemous Assertions are
discover'd, &c.*

I. **H**ER Majesty's Proclamation, requires and commands all Judges, Mayors, Sheriffs, Justices of the Peace, &c. particularly to put in Execution the Act of Parliament made in the 9th Year of her Majesty's dear Brother, King *William III.* for the more effectual suppressing of Blasphemy and Profaneness; by which it appears, that those are within the same Act, 'Who deny any one of the Persons in the Holy Trinity to be God; or shall assert or maintain that there are more Gods than one, or shall deny the Christian Religion to be true, or the Holy Scriptures of the Old and New Testament to be of Divine Authority.' And though there be no express Mention in the same Act, of what I tremble but to relate, being the most daringly impious Blasphemy that ever

Blasphemous, Profane, &c.

was utter'd by Man, viz. calling the Devil the Deity (I suppose, because it cou'd not be imagin'd, that any could be guilty of it) yet the Necessity of the Matter forces me to charge it on our Author, as being intended within the said Act. And to prove him guilty, I shall charge him with Blasphemy from his own Words, and his own Arguments.

2. Our Assertor is so fond of his false and absurd Hypothesis, concerning *two Independent Powers, &c.* that to support it to the Heighth, he makes the *Supposition of two Independent Powers to tend to destroy the Proof of one* Supreme Governour of the Universe, which must be Matter of blasphemous Consequence.

† Rights,
p. 36.

“ For if there may be two such, saith he, † in Every Society on Earth, why
“ may there not be more than one in

“ Heaven. Our Assertor owns, in the same Chapter, where he writes of his pretended *Impossibility* of two Independent Powers; that there were *two Independent*

* *Ib.* p. 34. Powers at *Edenburgh*, * as I said before, 1581; and 'tis as certain, that there are now *two Independent Powers* establish'd by Law in *North-Britain* or *Scotland*, as there was in 1581: And yet he affirms positively, “ That the Supposition of

“ two

“two Independent Powers, tends to
 “destroy the Proof of † one Supream<sup>† Rights,
 “Governour of the Universe; for if^{Ch. 1. §. 5}
 “there may be two such in every Soci-
 “ety in Earth, why may there not be
 “more than one in Heaven? As if his
 Hypothesis stood on the same infalli-
 ble Certainty, as the Belief of *one supream*
Governour of the Universe; and the con-
 trary, necessarily supposed *the Multiplicity*
of Gods, as he pretends to argue that it
 does, from the Authority of the *Primi-*
tive Christians, in the same place; but
 he refers to no one Instance of the
Primitive Christians in the Matter; and
 so I shall of course conclude, “That his^{* Ibid.}
 “Notion*, or Supposition of two Inde-
 “pendent Powers, clashes with all Re-
 “ligion; and, instead of being founded in
 “Christianity, favours most grossly of
 “Heathenish Divinity, as he fondly sup-
 “poses of the contrary. For,</sup>

3. That there can be but *one Infi-*
nite and Eternal Being, is evident from
the Light of Nature; and *Socrates*, though
 a Pagan, died a *Martyr* for this Truth;
 and therefore our Assertor, in making
 the Belief of *one God* to be altogether as
 precarious, as his *false and absurd Hypothe-*
sis; and the contrary, to suppose more

than one God in Heaven; the Consequence is, that either we must believe his false and absurd *Hypothesis* (which can't be without an implicate Faith) or else we must believe that there may be *more than one God* in Heaven, or no God at all; which is equivalent to the Words of the Act against *Blasphemy, &c.* afore-mentioned; 'Whosoever shall assert or maintain, that there are more Gods than one, &c. But Because,

* Rights,
Introd. p.
12.

4. Our Author makes a Distinction of * *formal Blasphemy*, and says the Magistrate may punish those that are guilty of it, as likewise *Profaneness, Perjury, and common Swearing*; (and why he might not have said *Formal Profaneness, and Formal Perjury*, I cannot apprehend, unless it be an *Artifice* to excuse himself from a *Formal Indictment* on the Act afore-cited, against *Blasphemy, &c.*) But since our Assertor's *Advocate* has been taken notice of in one of the Universities, for a distinction of *Formal Idolatry*, I will allow him to be the Author of that Distinction of *Formal Blasphemy*, though he be not allowed to be the Author, but Disperfer only, or Hawker of the Book in which 'tis so distinguish'd; and since he has
pre-

pretended to explain his Notion of *Formal Idolatry*, (as I have been inform'd) in order to excuse the Heathens from Idolatry, in sacrificing to their *false Gods*, as true God; by which he pretends they were not guilty of *Formal Idolatry*, because they believed them to be true Gods; I shall here follow our Assertor in his Advocate's own way, and prove him guilty of *Formal Blasphemy*, if there can be any such thing as either Material, Formal or Real Blasphemy in the World. But first,

5. I would ask our Assertor's Advocate, how he understands the Words of St. Paul †, so as to reconcile them † *Rom v. 20, &c.* to his Notion, in favour of the Idolatry of the Heathens. St. Paul saith,
 ' That the Invisible Things of him,
 ' from the Creation of the World,
 ' were clearly seen, being understood by
 ' the Things that are made, even his
 ' Eternal Power and Godhead. So that
 ' they are without Excuse; because that v. 20.
 ' when they knew God [or might have
 ' known him] they glorified him not
 ' as God, &c. Wherefore God gave v. 24.
 ' them up to Uncleaness, through the
 ' Lusts of their own Hearts, to disho-
 ' nour

‘ nour their own Bodies, between them-
 ‘ selves, &c.

6. The *Gentiles* in general (as I said of *Socrates* in particular) might have collected from the *Light of Nature*, that there could be but one first Cause, whom we call God; but ‘ Professing themselves to be wise, they became ‘ Fools, and as they changed the Glory ‘ of the Incorruptible God into Birds ‘ and Four-footed Beasts; so God gave ‘ them up to vile Affections, to be like ‘ Beasts, as to Uncleanness. And this is frequently the *Condition* of those who will not leave them *without Excuse*, whom God has left without Excuse; that pretending to be *wise*, they become *Fools* and *Beasts*, rather than *Men* or *Christians*: And they have oftentimes an ill *fator* upon them, that they *stink alive* in their *Bodies*, as well as in their *Reputations* and *Credits*; as all *Jews* are said to do, since they *crucified the Son of God*. *Hec obiter*. But, to take off all Pretence of Evasion from this *Distinction of Formal Blasphemy*, I shall prove him guilty, even according to the *Notion* of his own Advocate.

7. Our Assessor's Words, on which I charge this formal Blasphemy, are these, * 'The most material Difference * *Rights,*
' between these Christian and the Hea- *p. 100.*
' then Druids, is, that one sacrificed
' Men to the Deity, but t'other to the
' Devil.

1. The famous † *Sanbenito* in the following words, sufficiently points out † *R. ibid.*
the *Antithesis*, who they were (according to his Assertion) that sacrificed to the Deity, and who to the Devil: They that had the *Sanbenito*, or Coat all painted with Devils and Flames, are the Men, which he saith are sacrificed to the Devil, by the Christian Druids; but the Heathen Druids are sacrificed to the Deity. Now that the Druids were Heathens among the Gentiles, I suppose he will grant, and that *Deities*, Deity, and Godhead signify the same: And likewise he knows, that St. Paul saith, 1 Cor. 10. 20. 'The things which the Gentiles sacrificed, they sacrificed to Devils, and not to God; and this is formal Blasphemy, even according to his own Advocate's distinction, as much as 'tis formal Blasphemy, to assert, that the Devil is the Deity or Godhead. And 'tis to be observed farther, that he does not say, the Heathen Druids
sacri-

sacrificed to a Deity, but the Deity, which can signifie no less, *than the eternal Power and Godhead.* Not an Attribute of the Most High God, but his eternal Essence or Being; and if to ascribe the Godhead to the Devil, be not formal Blasphemy, there can be no such thing. Indeed,

9. 'Tis Blasphemy to ascribe any of the incommunicable Attributes of God to any created Being, but especially to an Evil Spirit; and therefore I can't see how it can be excus'd from Blasphemy, to call the most High God by the Name of a Political Prince, as his Words are, † where God acts not as a Political Prince, in making Alterations from time to time, there can be nothing, relating to Ecclesiastical Polity, Obligatory, &c. except general Rules. [I shall not examine the Truth of the Assertion, which seems to exclude the two Sacraments from being obligatory.] But the Name of a Political Prince, is a Title more fit for the Prince of the Power of the Air, (which * now worketh in the Children of Disobedience, and has a Policy and Energy in the World) or *Matchiavel's* Prince, than to be ascribed to the Most High God. And moreover it borders upon Blasphemy at least, to assert, as he does, ' * One great Cause of Mistake in this
mat-

† Rights,
p. 150.

* Eph. 2. 3.

‘ matter, is, not considering when God
 ‘ acts as Governour of the Universe, and
 ‘ when as Prince of a particular Na-
 tion, &c. And tho’ he is pleas’d to say,
 † “ That God did not miraculously in-
 “ terpose, till the Jews chose him for
 “ their King”; yet without a Miracle he
 must have been stoned to death, under
 the Mosaick Dispensation, if he should
 have called the Lord of all the Earth, a
 Prince of a particular Nation, or the most
 High God, a Political Prince; but espe-
 cially the Devil the Deity. † R. p. 312.

18. We read in Holy *Daniel* of the * * *Dan. 10.*
 Prince of Persia, and the Prince of *Grecia*, v. 20.
 which by that learned and judicious Di-
 vine Dr. Scot, are expounded concerning
 the † Administration of God’s Providence
 by Angels in particular Countries, before
 the coming of the Messiah, to bring Jew and
 Gentile into one Church: And yet Angels
 we know are but Creatures, sent forth
 to be *Ministring Spirits*. And so ’tis at-
 tributing that to the Creator, which
 the Scripture only gives to created Be-
 ings, to distinguish of God’s Government,
 when he acts as Governour of the Uni-
 verse, and when as Prince of a particular
 Nation; for God is the same Governour
 in one place as he is in another, and no
 more

† Dr. Scot’s
 Christian
 Life,
 Vol. 2. Part
 2. p. 318.

more a Prince of one particular Nation than he is of another. For * is God the God of the Jews only, is he not of the Gentiles also? Especially since we read of Satan † as Prince of the Power of the Air, as well as of the Prince of Persia, and the Prince of Grecia. If God were once a Political Prince, he is so still, for he is the same God, Yesterday, and to Day, and for ever; but what Prince would any Man think was prayed unto, if a Petitioner should say, O most Political Prince, Have mercy on me.

19: There are many other blasphemous Assertions, every where scatter'd throughout this Treatise of the pretended Rights, &c. But these may suffice to caution some well-meaning People against being seduced by it; some say, they don't approve all things, but there are a great many Truths in it: But how can any thing that is good come from a Blasphemer? An Idolater, and all that appertain'd to him, was to be utterly destroyed under the Jewish Oeconomy; and is not a Blasphemer the same, under the Christian Dispensation? Tho' the Judicial Law * of the Jews be not in force, to oblige every one that is able to cast a Stone

* Rom. 3.
29.

† Eph. 2.2.

* Lev. 24.
16:

Stone at him ; yet every Christian ought to abhor him, and all that belongs to him ; for St. Paul's Sentence is, that he should be deliver'd to Satan, that he may † learn not to blaspheme ; † 1 Tim. i. 20. and tho' he make a mock at Excommunication, yet he is under St. Paul's *Anathema Maranatha* ; for certainly he loves not the Lord Jesus Christ, that blasphemes the Deity.

in her Majesty's Excommunication
I had a distinct Consideration
and therefore I shall give
you all Protestants is not
I thought all Blasphemy de Protestants

Protestants (according to the 4th
flow of Reason lately written by
James of Quilley whom our Author
most truly calls a contumacious and
stubborn man. It is as a contumacious and
stubborn man to know and refuse to
know as certainly it is to do so.

CHAP.

with this Design that the former did
who were therefore said. To be more
those that hold of the doctrine in these
they received the Word with the
Readness of Mind, and received the
Scriptures, whether those things were
for the good of the Church or the
good of the world.

C H A P. III.

*Wherein Profane and Impious Assertions
are discover'd.*

I. **T**Hough all Blasphemy be Profaneness, yet all *Profaneness* is not *Blasphemy*; and therefore I shall give this Head a distinct Consideration, as it has in her Majesty's Proclamation.

† *Vide History of Religion,*
1693.

Profaneness (according to the † History of Religion lately written by a Person of Quality, whom our Author manifestly copies) is a *commendable and noble Virtue*; if it be a *commendable and noble Virtue* to *examine and enquire into Religion*, as certainly it is to do so, with that Design that the *Bereans* did, who were therefore said, 'To be * more noble than those of *Thessalonica*, in that they received the Word with all Readiness of Mind, and searched the Scriptures, whether those things were so.

* *Acts* 17.
v. 11.

2. 'Mystery

Mystery (saith this Person of Quality) imports a Divine Secret, and ^{*Ib. p. 53.} was always used to keep the Vulgar and Profane, so called, from the Knowledge of, and Enquiry into Religion.

This noble Person may have the Honour to set off *Profaneness*, with an *uncommon Gloss*, and so corrupt the Principles of some Noblemen and Gentlemen of the Age. But he can never alter the Nature of *Virtue* and *Vice*, or make that which is *Profane* to be *Holy*: But let him put his *noble Glosses* on the Word (*Profane*) as he does likewise on the Word (*Vulgar*) (which is *uncommon* likewise from a Person of *Quality*) yet a Man may be *profane*, and within her Majesties Proclamation against *Vice* and *Profaneness*, &c.) if he be a Person of *Quality*, for that reacheth all Persons, of what *Degree* or *Quality* soever.

3. This was the use of Mystery in the Theology of the Gentiles, (saith our Person of *Quality*) Mystery was the secret and extravagant Worship of the false Gods; for nothing was to be revealed, but to those that were to be initiated into their Worship; but to be kept secret from the Vulgar,

Blasphemous, Profane, &c.

‘ commonly called Profane, without
 ‘ which Distinction or Nick-naming,
 ‘ it would have seem’d unreasonable
 ‘ to keep them from participating the
 ‘ religious Mysteries.

Indeed this may be suitable to the
Theology of the *Gentiles*, but impiously
profane, when it is adapted into the *The-*
ology of the *Christians*, especially the
Primitive Christians, in those *Sacred My-*
steries celebrated by them at their pri-
 vate Meetings before Day, as it is by
 our Assertor.

4. A Set of Priests (says he, copying
 † R. p. 97. after this Person of Quality) † “ That
 “ they might exclude People from the
 “ Lord’s Supper, not only represented
 “ it (as appears by their Letters to one
 “ another) the most plain and simple
 “ Institution of the Lord’s Supper, as a
 “ most horrible, most dreadful, and un-
 “ utterable Mystery, but made it a
 “ Crime of the first Magnitude, to en-
 “ trust the Secret, not only with the
 “ Heathen, but with Christians of the
 “ lowest Form, the Catechumens [by
 which Word they frequently used to distin-
 guish raw Christians from adult in Christi-
 anity, and so ’tis manifest, that he writes
 here of a Set of Priests in the *Primitive*
Times.]

Times.] But farther (says he) as the
 " un-initiated were bid to turn out of
 " the Temples of the Gods, whose My-
 " steries were to be celebrated; so the
 " others were commanded by the Dea-
 " cons to quit the Church, when the
 " Mystery or Mass of the Faithful (as it
 " was usually called) was to be said,
 " By which they reflected not only the
 " greatest Dishonour imaginable on the
 " Christian Religion, as tho' it would
 " not bear the Test, and therefore a
 " principal part was not so much as to be
 " mention'd, except to those who were
 " in a manner past retreat: And tho' this
 " ridiculous Reservedness gave occasion
 " to those vile Stories the Heathens rai-
 " sed, of what was practis'd at their
 " private Meetings; yet it could not
 " hinder the Clergy from acting like the
 " Priests of *Ceres* and *Bacchus*.

5. This *ridiculous Reservedness* of the
 Primitive Christians in their private
 Meetings (as he is pleased to call it)
 was practis'd by the *Apostles* themselves,
 immediately after our Lord's Resur-
 rection: For (we read) † 'The first † *Joh. 20:*
 ' Day of the Week, when the Doors *v. 19.*
 ' were shut, where the Disciples were
 ' assembled for fear of the *Jews*, came
 F 2 Jesus,

‘ Jesus, and stood in the midst? But the Jews themselves never made such a malevolent Reflection upon their private Meetings, as our Assertor does : Nay, even in the time of *Trajan's* Persecution, they had fairer Quarter, than he gives, either to them, or the present Clergy ; for † *Pliny* his Substitute, did not accuse them of Priestcraft in their private Meetings, but of a perverse and obstinate Superstition ; for he gives this Account of ‘em ; * ‘ That the chief of their Fault, or Error, was, that they met together before Day, to sing an Hymn to Christ, as God, and to bind themselves by a Sacrament, not to commit any Wickedness, &c.

† *Plin. Ep. 97. Nihil aliud inveni quam Superstitionem fravam & immodicam.*
 * *Ibid. Affirmabant autem hanc fuisse summam, vel Culpa suae, vel Erroris, quod essent soliti stato die convenire, carmenque Christo, quasi Deo, dicere. Secum invicem ; seque Sacramento non ad scelus aliquod obstringere, &c.*

6. Whence by the way, I can't but take Notice how even the Jewish and Heathenish Malice of the Primitive Persecutors of Christianity, is exceeded by this Assertor. For *Trajan's* Instruction to *Pliny* concerning them, was, that he should * not seek occasion against them, but if they were brought before him, and impleaded, they were to be punished ; but with-

* *Traj. Plin. Ep. 98. Conquirendi non sunt, & deferantur & arguantur punientur.*
 dj.

* without a Libel † exhibited, or being im-
 peach'd, they ought not to be condemn'd as
Criminals: But our Assertor seeks occa-
 sion against all the Clergy in the World,
 Eastern, Western, Presbyterian, &c. li
 except a few among us, who (as he
 pretends) come in unto his absurd No-
 tion of a Priesthood in common to all; and
sine Autore propositi Libelli, without im-
 peaching any Particulars among the
 Clergy, condemns them all, even those
 of the Primitive Times, for such errant
 Cheats and vile Practices; that to get
 Power and Advantage to themselves, they
 wou'd stick at nothing, tho' never so
 Heathenish: And so, *Nomen ipsum etiam*
 si flagitiis careat, The Name of a Clergy-
 man without any more ado, is proscrib'd for
 Persecution, even worse than Trajan's, a-
 gainst the Primitive Christians; and by
 one likewise who pretends to abhor no-
 thing more than a persecuting Spirit; but
 let our Assertor and his Party take care:
 for if they will not be convinced by
 the Example in Scripture of Haman and
 Mordecai; yet let them take notice what
 the persecuting Emperor † said of such
 Proceedings, *Pessimi Exempli est, nec no-*
stri saculi, 'Tis an ill Precedent, for more
 than one Age. But to proceed,

*Traj. Plin.
 Ep. 98.
 † Ibid.

*Sine vero
 autore pro-
 positi Libel-
 li nullo cri-
 mine lo-
 cum habe-
 re debent,
 nam pessimi
 exempli
 nec nostri
 saculi est.*

Ibid.

† Trajan
 Ibid.

7. Our Assertor is pleased to say further of this Matter (where he accuses the Priests, in the Primitive Times, for *acting like these of Ceres and Bacchus*)
 # R. p. 96. (*viz.*) † “ That the excluding all those
 “ the Clergy disslik’d, from the publick
 “ Worship, was a Doctrine which had
 “ not so easily gone down with the People; had they not, before their Conversion, been made familiar to such
 “ Practices by the Heathen Priests. who
 “ us’d to drive out of their Temples,
 “ all who were not initiated, as profane
 “ Persons, when they celebrated their
 “ impious and abominable Mysteries.

8. Here our profane Person of Quality afore-mentioned is directly copy’d again. But methinks this Person of Quality, as well as our Assertor, are guilty of a great *Blunder*, in representing the Primitive Christians (who would be hang’d, burn’d, drown’d, or endure any Torments, before they would so much as imitate any of the *Heathen Rites*; or so much as even eat, or touch any thing that belong’d to Idols: And yet nothing could hinder the Primitive Clergy from *acting like the Priests of Ceres and Bacchus*.

9. But above all, commend me to
 OUR

our Assertor for *Concinnity* or Agreeableness in Composure, who goes about to prove from *Julius Caesar's* Book, *de Bell. Gall.* that the Priests in the Primitive Times copy'd after the *Druids*. * R. p. 98.

"The Account (saith he) which *Caesar* gives of the *Druids*, shews that they have been pretty well copy'd; and therefore he is pleased to style some of the Priests of the most High God, as I said before, *Christian Druids*. But,

10. How came the Primitive Christians and the *Druids* so well acquainted, since the *Druids* inhabited *Britain* and *Gaul*, which are thousands of Leagues from *Ephesus*, *Smyrna*, &c. in *Asia*, where the Primitive Christians were. They did not read *Caesar's Commentaries*, nor yet his Book of the *Gallick War*; but the † *Commentaries of the* † *Just. A.* *Apostles* in their *Epistles*, and the *Gospels* *pol. 2.* of the *Evangelists* (as *Justin Martyr* gives account) were read by them. And therefore with what Relation to any Congruity, can the Priests in the Primitive Times, be said to copy after the *Druids*? As he is pleased to say they did, in order to exclude, &c. whom they pleased from their *Mysteries*. But to go on in his profane Words,

R. p. 101.

II. ' Nothing (saith he) would expose Priestcraft more, than an Historical Account how, and upon what Motives the Clergy varied in their Notions and Practices concerning the Lord's Supper: As first, how they made it a Mystery in the *Heathenish* Sense of that Word, and for *Heathenish* Reasons, that they might have the same Power as the Priests of *Idols*, &c. Here the Primitive Christians who so abominated Idols, or any thing that belong'd to 'em, that they would suffer any Torments, rather than have any thing to do with them, are represented as imitating *Heathenish* Customs, that they might get Power and Advantage to themselves; and yet all the Power and Advantage that they got, either by excluding whom they pleased from the Holy Sacrament, or otherwise, was only as our Saviour said, *He that loseth his Life shall find it*. But methinks,

12. This exposes our Assertor and his Admirers more than any thing, that can look like Priestcraft in the Priests of the Primitive Times, or the present Clergy; for if the late Poet *Bays*, who had the Honour to give the first Stamp to this noble Verse,

For

For Priests of all Religions are the same.

Yet, if he had brought the *Ast-
aticks* to copy the *Britannick* and *Gal-
lick* Customs (which it was impossible
they shou'd ever see or hear of,) his
noble Verse, with as good Sense and
Metre, might run thus:

For Fools of all Religions are the same.

Or, Knaves of all Religions are the same.

13. But as the Devils confess'd Christ
gainst their Will, so our Assertor, in re-
presenting our Clergy to be the same as
the Priests of the Primitive Times,
makes indeed for their immortal Honour;
as likewise 'tis for the Honour of our
Synods and Convocations; that he says,
" Though the Clergy at present, for R. p. 209.
" Reasons obvious enough, extol the
" Councils of ancient Times, above any
" now-a-days, in this degenerate Age
" of the Church, as they call it; yet he
" who considers the one, as well as the
" other, will see little Reason for this
" mighty Preference, and upon the
" whole, be induced to think, that tho'
" Religion may have undergone a great
many

“ many Changes, yet the Spirit and Temper of the Clergy, whether in or out of Convocation, generally so speaking, is, to their Immortal Honour, still the same with the Primitive Christians.

14. Here he lumps it away mightily against the Clergy: But how he will avoid this *Dilemma*, I know not; That either his Book is a most *impiously profane Libel*, or else Christianity was a *Cheat* from the Beginning; but let any one judge which part of it every Christian must adhere to. But,

15. I can't leave this Matter, before I give an Account whom our Author copy'd, in representing the Clergy as *acting like the Priests of Ceres and Bacchus*, in the Holy Bread and Wine at the Lord's Table; and, that is, after the honest Fryers at *Rhemes*, in *Q. Elizabeth's* Days: And one would think that he endeavour'd to verifie their impious Prediction concerning the Holy Sacrament, as 'tis administred among Protestants: * Your *Calvins* Bread and Wine (said the Fryers) *is like at length to come to the Sacrifice of Ceres and Bacchus*; on which that great Man Bishop *Bilson*, has this quaint

* *Rhem.*
Test. fol.
128.

quaint Remark: † *That the Fryers have served Ceres and Bacchus so long, that now they cannot chuse but talk of them.* † *Vid. Bilson's true Defence, p. 455.*

16. The next of the profane and impious Assertions, which I charge on him, concerning the Holy Sacrament, is his representing the Lord's Supper, as 'tis administred by us, as a thing that may be called * *Conjuration*, rather than *Consecration*. In which he seems again to copy another Passage in the *Rhemish Testament*, spoken by the Fryers, against the Protestant Administration of the Lord's Supper. *Your Communion is the very Table and Cup of Devils*; for *Conjuration* has always something Diabolical with it. And so here good Wits jump twice together. But, * *R. p. 1, 8.*

17. 'The Cup of Blessing which we bless (saith St. Paul †) is it not the Communion of the Blood of Christ? † *1 Cor 10. v. 16.*
'The Bread which we break, is it not the Communion of the Body of Christ? But how is this the Communion of the Body and Blood of Christ, if it has any Relation to the Feasts of *Ceres* and *Bacchus*? (as the Holy Sacrament stands charg'd by our Assertor, even in the Primitive Times to have.) If the Cup of Blessing, which we bless, (according to our

ver. 21.

our establish'd Order, for the Holy Communion) may be called *Conjurat[i]on*, rather than *Consecrat[i]on*; then the Queen's most excellent Majesty her self, our Nobles, and all the People of the Land, who communicate at our Holy Altars, ' Do not drink the Cup of the Lord, but
' the Cup of Devils; neither are they
' Partakers of the Lord's Table, but the
' Table of Devils'; thus from Priestcraft, we are brought to Witchcraft. But from these Crafts and Assaults of the Devil, Good Lord deliver us.

† *Isai.* 66.
v. 3.

18. It was the most certain Presage of Ruin among the Jews, when God gave his own Ordinances up to Contempt,
' † He that killeth an Ox, is as if he
' slew a Man: He that sacrificeth a
' Lamb, as if he cut off a Dog's Neck:
' He that offereth an Oblation, as if he
' offered Swines Blood: He that burneth Incense, as if he blessed an Idol, said the Holy Prophet *Isaiab*, concerning the Jews, before their Captivity; ' You
' have chosen your own ways, (*said the*
' Lord) therefore I also will * chuse your
' Delusions, and bring your Fears upon
' you.

* *Ibid.*† *Ezek.* 20.
24, 25, 26.

19. God's chusing their Delusions, is by the Prophet *Ezekiel* † called, ' Giving
' them

' them Statutes that were not good, and
 ' Judgments whereby they should not
 ' live, because, saith the Lord by the
 ' Holy Prophet, * they have not execu^{v. 24.}
 ' ted my Judgments, but despised my
 ' Statutes, and polluted my Sabbaths,
 ' and their Eyes were after their Father's
 ' Idols; therefore I gave them also Sta-
 ' tutes that were not good, &c. And ^{Ib. v. 25.}
 what these Statutes that were not good,
 were, appears in the next. ' And I ^{v. 26.}
 ' polluted them in their own Gifts, in
 ' that I caused to pass through the Fire,
 &c. a total Desertion from their Religion
 to Idolatry.

20. This is called God's giving them
 up to * worship the Host of Heaven, by ^{Acts 7. 42.}
 St. Stephen: Not that God gave them
 Statutes or Judgments, commanding'em
 so to do; for he gave them only such
 Statutes, ' which if a Man keep, † he ^{† Ezek. 20.}
 ' shall even live in them. But, because ^{v. 11.}
 they despised these good Statutes of Life:
 They were given up to strong Delu-
 sions to believe a Lye, as Idols are
 called.

21. I pray God this be not our Case
 at this time; because we have despised
 and walk'd unworthy of the Holy Reli-
 gion establish'd among us, and have
 chosen

Tit. 66.
v. 4.

chosen our own ways: That this Sentence be not sent out against us, as it was against *Israel* for the same Reason; 'I
' also will chuse your Delusions; and will
' bring your Fears upon you. For,

22. As there is not, under the Canopy of Heaven, a more Primitive and Apostolick Institution of Religion, than is establish'd among us, and we have been deservedly said to be the Glory of the Reformation; so there is no Christian Nation under Heaven, that casts such profane Contempt, on the establish'd Rights of their own Religion, even the most solemn Ordinances of it, with which they worship the most High God, as is done among us. But,

23. 'Tis peculiar to this Age and Nation, to kneel and worship at our Holy Altars in those sacred Mysteries, called the Body and Blood of Christ, (in which we ought to discern the Lord's Body, or else we profane them, as the *Corinthians* did.) And yet the very Persons which communicate at our Holy Altars, shall cast their profane Contempt on the Holy Sacrament, particularly our Assertor, representing it as a Feast of *Ceres* and *Bacchus*, and our establish'd Order for the Holy Communion to be Conju-
ration,

ration; than which the Fryers at *Rhemes* could say no worse of the Protestant Communion. But,

24. It is worth the Consideration of those honourable Patriots of Religion and their Country, who have lately shewed such Zeal in the Cause of God, as to expel a Member of their Honourable House for an Argument of Profaneness; either to repeal those Laws which are said to establish Conjuratation at the Lord's Table, or else to stigmatize the Assertors and Publishers of such impious Profaneness, who not only charge that notorious Work of the Devil, on our most religious and gracious Queen, the Nobles, and all the People of the Land, that communicate with us at the Lord's Table; but likewise on our Lord himself.

22. For when our Lord instituted his last Supper, he and his Disciples did more than altogether alike apply the *Bread and Wine to the same holy and spiritual Use*: For we find that * *Jesus took Bread, and* * *Matt. 26. blessed it, and brake it, and gave it to his* *v. 26.* *Disciples, saying, take eat, this is my Body which is given for you.* And is not this more than all alike equally applying the *Bread and the Wine, &c?* For here is blessing the *Bread, and breaking it, and giving it to the*
 Dis-

Disciples with these Words. Take eat, this is my Body: And therefore does not this seem to ascribe (what I tremble to speak) even Conjurat[i]on to our Saviour himself; since our Assertor says, any thing more, than every one alike equally applying, may rather be called Conjurat[i]on, &c. And so our Saviour's own blessing the Bread, which was a Consecration of it; is, by this impious Author, apply'd to that notorious Work of the Devil, call'd Conjurat[i]on; which in a Christian Nation, must needs be a greater Sin, than the Pharisees were guilty of, when they ascribed the Work of the Devil to Christ, for they did not believe, or own him to be so.

* Vid. 23. * H. Barrow, in the Reign of Q. Eliz. (now *Redivivus*) durst not cast such profane Contempt on this Holy Sacrament, as our Author does: For (he said) we find unto every true Sacrament requir'd; 'First, a lawful Minister of the Gospel to deliver them; Secondly, Faithful People, or their Seed to receive them; Thirdly, the outward Elements, and Form of Words, which our Saviour has ordain'd thereunto: Now, where any of these are wanting, either a lawful Minister of the Gospel to deliver, that a faithful People

* Vid. Brief Discovery of false Churches, Lon. prin. 1707. ch. xvi.

‘ People and holy Congregation joined
 ‘ together, may receive them ; or any
 ‘ other Form of Adminiftration, either
 ‘ in the Elements, or Order be used,
 ‘ than our Saviour in his Testament has
 ‘ enjoyn’d to be used ; we may rightly
 ‘ affirm , that fuch are not the true
 ‘ Sacraments. This is tolerable Do-
 ctine, from one who feldom fpake of
 the Lord’s Prayer, without this Note,
 † *as falſly ſo called*, and reviles moſt of † Vid.
 the Offices of our Liturgy ; yet even *Brief Dif-*
 Barrow himſelf never arrived to that *covery of*
 height of Profaneneſs concerning the *false Chur-*
 tremendous Myſteries of the Lord’s Ta- *ches.*
 ble, as our Aſſertor does But now,

24. The Order for the Holy Commu-
 nion among the Primitive Chriſtians be-
 ing expoſed by our Aſſertor, as an Imita-
 tion of the Heatheniſh Rites, and
 Feaſts of *Ceres* and *Bacchus* ; and our
 Order for the ſame, as eſtabliſh’d in
 our Liturgy, expoſed as Conjurati-
 on by him. Let us now ſee what a No-
 tion he hath of theſe awful Myſteries, both as
 to our Lord’s Inſtitution, and manner of
 Adminiſtration in the Church of Chriſt.
 ‘ Indeed, he derives the Inſtitution of
 ‘ the Sacrament of our Lord’s Body and
 ‘ Blood, from the *Post-cænum* of the

R. p. 105.

‘ Passover, but speaks thus concerning
 ‘ the manner of celebrating it. At the
 ‘ close of the Supper——The Master of
 ‘ the Feast distributed among his Guests
 ‘ small pieces of the finest Bread, and
 ‘ having first drank of the *Grace-Cup*,
 ‘ deliver’d it to be handed about, &c. To
 which Christ (saith he) *who instituted no
 new Rites, superadded the Remembrance of
 his Sufferings, and directed his Disciples, as
 often as they did this; that is, celebrate such
 Festivals, and close them with the Post-cænam,*
 to commemorate him after this manner.

25. I believe it was never asserted be-
 fore, by any that pretended to be Chri-
 stians, that the Holy Sacrament was not
 a new Rite or Institution of the Christian
 Religion, but only a *Post-cænam* of the
 Passover; for, by this Rule, Christians
 ought not to receive the Holy Sacra-
 ment without the Passover. But (says
 our Assertor) “ If the Sacrament, as the
 “ Name of the Lord’s Supper shows,
 “ was first celebratee at Meal-time, ei-
 “ ther the People that sat or lay down
 “ at Supper, must hand the Bread and
 “ Wine to one another (*by the way, it
 was at the Passover, that our Lord sat down
 with the twelve, and not after Supper, when
 he took the Cup*) “ or some must wait at
 “ Ta-

Luke 22.
 v. 19.

“ Table for this Purpose, an Office the
 “ Clergy wou'd not be so fond of, as of
 “ the present Custom of the whole Con-
 “ gregation attending the Priest at the
 “ Rails of the Altar, and there Kneel-
 “ in at his Feet, humbly to wait till
 “ he distributes to them the Bread and
 “ Wine from within the Rails, a place,
 “ it seems, too too holy for the profane
 “ and vile Laity to be admitted in-
 to, &c.

26. Here our Author is pleased to make a Jest of the solemn Order of the Holy Communion established by Law: But why might he not ridicule the *Habit and pompous Formalities* of any other publick Officers, which they are obliged to; even the Reverend Judges, for *their square Caps and Ermins*; for though I confess they are but Formalities, yet they are such as the Law requires, and the Clergy are liable to be punish'd, if they do not observe the Rites and Ceremonies of the Church.

But I wish I had not too much Reason to fear, that the established Order of the Holy Communion, is not only ridicul'd by our Author and his Admirers, as to the Externals of it,

but the very Ordinance itself, made only a *Post-cænium* of a common Meal, with a particular bit of Biscake or Bread, and a Glass of Wine after Dinner, before they begin to toss about their Healths; which makes their vile and profane Sacrament, a Feast of Ceres and Bacchus indeed, as our Author most falsely charges it to be made by the Priests in the Primitive Times. And if I have not been mightily misinformed some have been so fond of a Clergy-Man, who (expressly contrary to his Assent and Consent) has us'd to distribute the Holy Elements without saying, *This is my Body, This is my Blood, &c.* that he has been pick'd out by some to be recommended for Preferment: But this by the way.

27. Our Assertor is so fond of his profane manner of administering the Holy Communion, that he cites *Tertullian* for it, though expressly contrary to the genuine and grammatical Sense of his Words. *Tertullian* (saith he) not only owns the receiving the Eucharist from the Hands of the Bishops, which met before break of Day, to be an Innovation; but also saith, That by the Lord it was committed to all, and at Meal times.

Ter-

Tertullian's Words are these, in the very place he refers to in the Margin*, * Rights, p 107. de Cer.
 ' Eucharistiæ Sacramentum & in tem-
 ' pore victûs, & omnibus mandatum à
 ' Domino; etiam antelucanis cætibus,
 ' nec de aliorum manu, quam de Præ-
 ' sidentium sumimus: which is thus li-
 terally to be render'd in English: The
 Sacrament of the Eucharist, both in the
 time of the Meal (or Passover Feast) and
 commanded to all by our Lord; even in
 the Assemblies before break of Day, we re-
 ceive, neither from the Hands of others,
 but the Prelates or Bishops. How there-
 fore can our Author pretend to impose
 on the World, from Tertullian's Au-
 thority (in so Sacred a Matter as the
 Holy Sacrament especially) expressly
 contrary to the Genuine and Gramma-
 tical Sense of his Words. For, in com-
 mon Construction, can *Mandatum omni-*
bus à Domino, signifie committed to all?
 or, *nec de aliorum manu quàm de Presiden-*
tium sumimus, signifie, that it was an
 Innovation to receive it at the Hands
 of Bishops, when it plainly signifies
 the contrary? But more especially,
 what a Solacism to common Sense is it,
 to translate *etiam Antelucanis horis sumi-*
mus, to signifie, the receiving at Meal

time? as if *Meal-time* with the Primitive Christians, was before Day, or Breakfast.

28. I have been the longer in setting forth the manifest Unfincerity and Falshood of this profane Deceiver in this Matter; because he lays so great a Stress upon it, to caluminate the Clergy most diabolically, from the Authority of one of the Ancient Fathers of the Church: If the Priests (saith he) have so grossly imposed on the Christian World in this Matter, there can be no reason to depend on their Authority, or to take any thing to appertain to them; though it has ever so long or universally obtain'd, except they can shew a sufficient Proof from Scripture for it; But,

29. This may be easily retorted on himself, as 'tis just that it should be so, viz. If our Author in citing Tertullian's Authority, contrary to the obvious Sense of his Words, has so grossly imposed on the Christian World, there can be no Reason to depend on this Authority, or believe anything that he says, to be true and sincere. But since he has so much endeavoured at monstrous Innovations: (as such like are called, in Queen Eli.

Elizabeth's * Proclamation,) Haman's * Vide
Gallows of 50 Foot high is fitter for Proc. be-
him, than for the Clergy; who, as fore Preli-
much as in him lies, would crucifie minary.
the Son of God a-fresh, in most im-
piously profaning the Sacred Symbols
of his Body and Blood. And I doubt Eccl. Hist.
I may say of him and his Party, as Pres.
the North Britains formerly did of their
sacrilegious Patrons, that they would
crucifie Christ for his Garments.

C H A P. IV.

Wherein Immoral Assertions are discovered.

ALthough our Asseror is pleased to make this Reflection on the Clergy, (*viz.* "That where their Interest, Power and Authority are at the lowest Ebb, there Men are more Angelical, &c. and less Diabolical, Immoral, Lewd, Vicious, Debauch'd and Irreligious, &c." Yet nevertheless I shall make it appear, that he has advanc'd Notions, which tend to corrupt, and even vacate all Principles of Morality and Virtue in the World. For,

Page 159. 2. He refers all Matters of Religion, Morality and Virtue, to the gross *Dernier Resort* of the People; as old *Hobbs* did, in a more refin'd way, to the Civil Magistrate: And supposes that there can be no Law that is obligatory, unless it be by way of Contract. Thus
the

the Moral Law of God deliver'd at Mount *Sinai*, is but an *Horeb Contract*, Pag. 151.
 which bound no Nation, except those that agreed to it, *i. e.* the *Jews* only; which is just old *Hobb's* Sense: 'The
 ' Old Testament was a Law indeed,
 ' (said he) but to the *Jews* only, never
 ' to us. The New Testament never
 ' was a Law to any body at all, till
 ' 'twas made so by Princes and Empe-
 ' rors: For Christ was no Law-giver;
 ' neither, if he had made any Laws, had
 ' he any Kingdom to practise in; nei-
 ' ther did he by his Civil Authority com-
 ' mand any thing, but only advis'd and
 ' counsel'd, &c. and sent out the Apo-
 ' stles to do the like, who were to † fish † Leviti. p. 270.
 ' and allure.

3. Here good Wits jump again, as our Assertor and the Fryers at *Rhemes* heretofore, concerning Conjuratation used by Protestants at the Holy Communion; so here the Old Testament was a Law indeed, but to the *Jews* only, which is exactly the same with our Assertor, "That
 " upon Covenants, &c. God gave them those Laws, which bind no Nation, except those who had agreed to the *Horeb Contract*; and I need not repeat who those were; But * did God by Christ make * Ibid. any

any such Contract as that of Horeb? (says our Assertor) in which Mr. Hobbs's Doctrine is verif'd. 'That the New Testament was never a Law to any body, 'till 'twas made so by Princes and Emperors. And so what extraordinary Moralists are they like to have, who do not believe themselves oblig'd by the Moral Law, or Gospel I may say likewise. Just such excellent Moralists (I suppose) as they are excellent Christians, who do not pretend to believe the Articles of their Christian Faith. And therefore,

4. I can't but smile at his Charge against the Clergy, "That they are too high for the Reformation, and too low in matters of Morality; i. e. High-Church and Low-Church. This was said (with less Detraction, and more Truth) of his old Friends, the *Junto* of Independents and Presbyterians in Oliver's Days; and they were called *High-Fliers* * likewise, or 'Men of a High-flying Religion, too high for Earth, and too low for Heaven. But,

* Vide Walker's History of Independ. 1648 p 28.

5. Whether it be a Credit to the Party, who glory in the novel Distinction of Low-Church, that our Assertor is one of them, let the Reader judge? However, I suppose, he makes use of this

this Gingle, *High Church* and *Low Morals* against the Clergy; because he would take the *Reverse* to himself and his Party, to be *Low Church*, but *High Morals*. But to be *High Moralists*, according to the Rights, &c. you must observe these two Rules.

I. You must act quite contrary to what the Clergy do; for then there is no Christian Virtue, which Men can fail of observing. Pag. 145.

II. You must look upon the Moral Law (as the Ten Commandments are called) to be but an *Moral Contract*, which bind no Nation, except those that had agreed to it; And as for the Morals that are founded upon such Principles as these, I don't question but our Assessor and his Party are very highly exemplary. But their eminent Morals, as well as their Moderation, are so known unto all Men, that I could not imagine what Measures they took for them; till our Assessor satisfied my Curiosity in this Matter, by the two Rules above mention'd.

6. First, he says the Clergies Lives would serve for a very good Rule, if Men would act quite contrary to what they do; And so if the Clergy crave a Bles-

Blessing before Meat, and say Grace after, they must do neither of these. If the Clergy observe the Lord's Day, they must not observe it; if the Clergy receive the Holy Sacrament, according to our establish'd Order for the Holy Communion, they must not receive so, unless it be for an Office; but then Conjuratation itself used at the Lord's Table by the Clergy, ought to be no Impediment to the Matter: And though they must go to Church, as the Clergy do, or else they will fall under popular Disgrace; yet they must continually cast profane Contempt on all our Ecclesiastical Establishment, and magnifie the Dissenters of all Sorts and Denominations; particularly according to our Assertor's Language,

Pag. 24. they must represent *our Churches* to be like Traps, set either for the Pleasure or Profit of the Trapsellers: " And that Ordination is as gross a Cheat as Transubstantiation, since there is no more Change wrought in the Man; in the one case, than in the Bread, in the other: And that our Establish'd Doctrine, concerning the Spiritual eating of the Flesh of Christ in the Lord's Supper, is as great a Cheat as either, &c.

Pag. 177. In such Cases as these, and the like, I confess

If the Clergy shou'd make the People understand their Rights, according as they are laid down by this Assessor, and quote Scripture as he does: I don't question but that the Act for the Preservation of the Game, wou'd be look'd upon to be as persecuting an Act, as the Acts of Uniformity, and as much against Liberty of Conscience too. For if Conscience ought to be as free as the Air, according to Mr. Stephens's Metaphor, the Air * and all things in it, ought to be as free as Conscience. But farther;

* vid. Mr. Stephens's Book, for which he was censured.

p. 151.

What a Loose would be given to all Libertinism, Immorality and Debauchery? If the Clergy shou'd preach, that
 “ The Laws which God gave the Jews
 “ at Mount *Sinai*, upon Covenants being ratified after the most solemn manner that cou'd be, bind no Nation,
 “ except those that had agreed to the
 “ *Horeb* Contract. Which is another way to mak High Moralists, as Low-Church-Men, according to our pretended Rights, viz.

Secondly, to look upon the Moral Law, as the ten Commandments are called) to be but an *Horeb* Contract, which bind no Nation, &c.

9. It is most undeniable, that God spake the Moral Law, or Ten Commandments, from Mount *Sinai* or *Horeb*. And our Assertor does not except any part of those Laws delivered at Mount *Sinai*, either moral, judicial, or ceremonial, out of his *Horeb* Contract, which (he says) bind no Nation, &c. But if our Assertor had been minded to tell us, that the Ceremonial Laws, and those that were Typical of the *Messiah*, and adapted only to that State of the Church before his Coming, that they were the Laws that he meant, which bind no Nation, &c. He need not have made such a Circumlocution, concerning *Covenants being ratified after the most solemn manner that cou'd be, before God gave them those Laws, &c.* For what a mighty Discovery is this, which no body ever deny'd? Every one knows Types and Shadows cease of course, when the Substance appears. But I must confess,

10. It is a Discovery in a manner, peculiar to old *Hobbs* and our Assertor, to affirm, That the Laws which God gave the Jews from Mount *Sinai*, bound no Nation, &c. Because, the first and chief part of them are the Ten Commandments which God himself spake from

from the Mount in an audible Voice, in Thundering and Lightenings, which were the Ratification of the Covenants (I suppose) before the *Horeb* Contract (after the most solemn manner that could be.) The other Laws, Ceremonial and Typical, &c. were not delivered in this most solemn manner; but ordered by *Moses*, according to the Pattern shew'd, * and Words spoken to him in the Mount.

* *Levit. 25.*

v. 34.

Heb. 9.

11. But the Laws written twice on two Tables of Stone, were the Laws *κατ'ἐξουίαν*, which God gave the *Israelites* when he made a Covenant with them in *Horeb*. *I stood between the Lord and you at that time* (said *Moses*, *Deut. 5. v. 5.*) *to shew you the Word of the Lord, for ye were afraid by reason of the Fire, and went not up to the Mount; and then the Commandments follow, v. 6. I am the Lord thy God, which brought thee out of the Land of Egypt, &c. And so no Nation, except the Israelitish being present to give their Consent to these Laws, bind no Nation, except those that had agreed to the Horeb Contract, says our Assertor.*

12. Is this the way to make us Moralists and Christians; which subverts the Fundamentals of all revealed Religion, and gives a loose to all Obligations on Conscience, from the Ten Commandments or Moral Law delivered at Mount Sinai? Holy David says, *Psal. 11. v. 3. If the Foundations be cast down, or destroyed, what can the Righteous do?* But with Regret we may say, *What cannot the wicked do?* They may frame to themselves, what Set of Morals, and what Scheme of Government they please; and say, that all are *immoral Men*, and Enemies to the Rights of the People, and instrumental in putting *Fetters upon themselves*, who oppose those that would knock them off, by giving a general Loose to all the Commandments of God; but as they are the Laws of particular Societies. But here,

Pag. 415.

13. I wou'd ask our Assertor, how he can condemn the Papists, for setting aside the Second Commandment, and worshipping of Images, since it cannot be thought, but that hereby the most part of 'em, follow the "Di-
" States of their Consciences, and wor-
" ship God after the manner they
H " think

Pag. 214.

“ think most agreeable to his Will ; especially in Popish Countries , where Image-Worship is establish’d by Law. For there it seems as if indeed it would be a Sin in them not to worship Images, because they are commanded by the Laws of the Land so to do, as well as from the Dictates of their Consciences. But the Second Commandment can bind no Nation , except those that agreed to the *Horeb* Contract , any more than the fifth, which our Assertor sets so far at nought; that he is pleased to put this Case as an irrefragable Argument against it, *vis.*

Pag. 4.

“ Whether *Lewis XIV.* has a Power
“ over *Philip V.* since both being Heads
“ of Independant Nations, are in ref-
“ pect to one another in a State of Na-
“ ture. But,

14. I wou’d ask him this Question, whether *Philip V.* as he is pleased to call the Duke of *Anjou*, and Grandson of *Lewis XIV.* be Head of an Independant Nation by the consent of the People, and intrusted by them with the Government: If so, then, according to his own Assertions, either our War with *Spain* is unlawful, for the People may chuse what King they please;

or

or else, if he were obtruded unjustly upon the *Spanish* People, under Pretence of a sham Will and Testament, perfidiously and contrary to Oaths taken, even at the Holy Altar; then his Case is nothing to the Purpose; but be it as it will, I question whether his Instance will hold good at the Great Tribunal, where Princes are to be judged, as well as other Men. But methinks,

15. Not only the fifth Commandment is made void, which is called the first Commandment with Promise, and that which our Lord Christ blam'd the * *Pharisees* mightily for pretending to * *Matt. 15.* evade, by saying to ones Father or Mother, 'tis a Gift, by whatsoever thou mightest be profited by me: But the Law of Nature is broke in upon (in a more immoral and barbarous way than ever was pretended to be justified before) by this inhuman and bloody Assessor. I must needs say, it seems to be a Doctrine more † unnatural than Passive Obedience, viz. " That the Son and Wife, &c. when entrusted by the People, with the Government, should be empower'd not only to command

† Vid. Mr. Hoadly's *Assize-Sermon at Sarum.*

R. Ch. r. " both *Father* and *Husband*, but for just
§. 7. " Reasons, to put both to death.

16. Some say the People can empower no one to put any Man to Death. because no Man has Power of Life and Death in himself, to put himself to death without being *Felo de se*; and 'tis an undeniable Maxim, *Nemo dat quod in se non habet*, No Man can empower another to do that which he cannot do himself, without being a Felon or a Rogue. And therefore, *
* Feb. 10. I have said ye are Gods, is the Scripture Expression, for Kings and Queens, 35.
and Emperors, and Supreme Governours in the World, which implies a Divine Right in them, or else, all the People in the World can never give a Right to take any Man's Life away, if we believe that God breathed into Man the Breath of Life, and he became a living Soul, being created in the Image of God. Which was the reason (I suppose) why that learned and Righteous Judge, Sir *Matthew Hale*, wou'd never pass Sentence of Death, though a Judge in *Oliver's* Days (for which I have good Authority). And therefore I wonder how our Assertor can pretend to establish such a bloody
dy

dy Principle, as *that a Son may put his Father to Death, or a Wife her Husband.*

17. *Nero* was entrusted by the People with the Government, for he was Emperor by the Consent of the Senate, and yet he stands stigmatized with this Brand of Ignominy, in a peculiar manner; That he put his Mother to death: But is it now become part of the Rights of the Christian Church; that the People can empower any Trustee of theirs to make Parricide lawful? Which tho' committed by a bloody *Nero*, yet the Heathen World so much abominated, that they made no Law against it, as supposing that no body could be guilty of it?

18. I have heard it argued, that the *French* King is entrusted by the People, with the Government, for that the Parliament Towns consented to make him absolute: And he is known to be a tyrannical and bloody Prince; but what wou'd even the *French* King, his Grandson at *Spain*, or Men of the most barbarous Nations, say of us in the *British* Island, if this Book be translated into *Latin*, (as I have been inform'd it is by the Jesuits, and sent among them)

wherein Parricide is justified, That the Son may put the Father to death; when entrusted by the People with the Government; and the Wife her Husband: there are few will allow just Reasons for such a barbarous and unnatural Doctrine: But some will be apt to say of us (as King Philip II. did) that the *English Britains* worship the Devil, or else such Doctrines of Devils wou'd never pass among them. But,

19. Whatever they say abroad of us, it carries such a bold *Incendo* concerning the Highest among us: That a Wife, when entrusted by the People with the Government, may for any Reasons, put her Husband to death; that I hope it will be resented as it ought to be.

20. But now, behold! These are the Moral Principles asserted among the Rights of the Christian Church, in a Book that is dispersed among the Gentry of the Nation; and therefore I don't wonder why Fornication is said by some to be no Sin, or that there can be no such Crime as Adultery in a Man, tho' the Scriptures say, * *Te Adulterers, as well as Adulteresses*; since, according to the Pretended Rights, the seventh Command-

mandment, as well as all the rest, is but part of the *Horeb* Contract, which bound no Nation, except those that had agreed to it, But,

21. How will our Assertor, or his Party get over those Words of our Lord Christ; † 'Think not that I am † *Matt. 5.*
' come to destroy the Law and the *v. 17, 18.*
' Prophets, I am not come to destroy,
' but to fulfil: For verily I say unto
' you, till Heaven and Earth pass, one
' jot or one Tittle, shall in no wise
' pass from the Law, till all be fulfil-
' led? Why! He has a *Salvo* ready for
this in the same Paragraph: "Did God
" by Christ make any such Contract as
" that of *Horeb*, or did Christ act like *pag. 151.*
" *Moses* as God's Viceroy? No! He came
" as a private Person, whose Kingdom
" is not of this World.

22. This is copy'd from old *Hobbs*,
not only in the Design, but likewise
his very Words, ' You much mistake
' me (said that old Gentleman) if you
' think me to be against Christ or his
' Precepts; for Faith in him, and O-
' bedience to Laws, is all that I ac-
' count necessary to Salvation. But
' this I say, that nothing which either
' our Saviour or his Apostles command-
' ed, was Law, or did oblige; for nei-

‘ther he, nor they, had any Kingdom:
 ‘And tho’ there were many Kingdoms,
 ‘over which Christ, if he had pleased,
 ‘might have challeng’d to himself the
 ‘Sovereignty; yet ’tis plain, he utterly
 ‘disown’d all such Publick and Regal
 ‘Authority, by saying, my Kingdom is
 ‘not of this World. And they that have
 ‘no Kingdom (*Leviat.* p. 286.) can make
 ‘no Laws. See how good Wits jump
 again. But,

23. When Christ said to *Pilate*, my
 Kingdom is not of this World: He did not
 disown the Kingdom prophesied of by
 * *Daniel*, to be set up in the World,
 in the last days of the four great Em-
 pires of the World, and never to have
 an end. But my Kingdom is not of
 this World, to reign by my Bodily Pre-
 sence, as the Kings of the Earth do; as
 Bishop *Bilson* said on the Words, in his
 learned Treatise of the perpetual Go-
 vernment of Christ’s Church. But what
 is the meaning of St. *John Baptist*’s say-
 ing, *The Kingdom of Heaven is at Hand*;
 just before the Inauguration of our Lord
 Christ into his great Office, as the
Messiah; if Christ had no Kingdom at
 all in this World? And why did our
 Lord Christ himself delegate this Com-

* *Dan.* 2.
 v. 42.

Matth. 3.

mission
 H

mission to the Apostles and their Successors, at his leaving the World, saying, ' All Power is given unto me in Matth. 28.
 ' Heaven and Earth; go ye therefore v. 18, 19,
 ' and teach all Nations, baptizing them 20.
 ' in the Name of the Father, and
 ' teaching them to observe all things
 ' whatsoever I have commanded you;
 ' and lo I am with you, even unto the
 ' end of the World. Why did Christ
 leave this Commission, with a Promise
 to be with them always, even to the
 end of the World, if he were not to
 reign till he had put all Enemies un- 1 Cor. 15.
 der his Feet, and deliver'd up the King-
 dom to God, even the Father? But for
 this the Reader may consult (if he
 pleases) the afore-mention'd learned
 Treatise, written by Bishop *Bilson*, in
 Queen *† Elizabeth's* Reign, concerning † London
 the Perpetual Government of Christ's Printed
 Church; wherein are handled, the Fa- 1592.
 therly Superiority which God first esta-
 blish'd in the Patriarchs for the guiding
 of his Church; and after continued in
 the Tribe of *Levi* and the *Prophets*; and
 lastly, confirmed in the New Testament
 to the Apostles and their Successors: As Dr. Scott's
 likewise the judicious *Dr. Scott*, concern- Christian
 ing the Doctrin of our Saviour's Media- Life. Vol. 2.
 tion: Part 2.

tion: Both which learned Treatises our Assertor, or his Party, would do well to answer, before their second Treatise concerning a Priesthood in common to all, comes abroad. But,

24. What a Sham do they aim, at in those softning Words at the Conclusion of the Paragraph afore-mention'd, *viz.* "That Christ came to give not one Nation only, but all Mankind Precepts, relating to our Duty to one another, as well as to God, without depriving any of the Rights they were invested with: And consequently, in whose Hands the determining of Civil or Ecclesiastical Matters were before his Coming, in those he left them. How does this differ from old *Hobbs*? 'You much mistake me, says he (as before recited) if you think me to be against Christ and his Precepts, &c. For both these Gentlemen sufficiently explain what they mean, by the Precepts of one who came as a private Person, and had no Kingdom, and consequently no Imperium or Command in the World; these Precepts can signifie nothing but Persuasions, Counsels and Advice, as our Assertor says, "All Power the Church can pretend to in Excommunication, "ma-

"making or ordaining Bishops, Priests
"or Deacons, is Advice only. But,

25. How did Christ (consequently to
his giving all Mankind Precepts relating
to their Duty, &c.) leave the determin-
ing of Civil and Ecclesiastical Matters
in those Hands, where they were be-
fore his Coming? since before his Com-
ing, the determining of Ecclesiastical
Matters was in the Sanhedrim of the
Jews, who condemned Christ as an Im-
postor: and therefore consequently,
how did Christ leave the determining of
Ecclesiastical Matters in their Hands?
For what can Christ's Precepts, given to
all Mankind signifie at this Rate? Since,
verily I say unto you, in the Language of
our Lord's Precepts, in his Sermon on
the Mount, can have no more Authority,
if it has so much, than an *ipse Dixit* of
Pythagoras, if Christ's Commands are
not Laws. Therefore, since Christ
made no such Contract as that of *Ho-
reb*, neither did he act like *Moses* as God's
Viceroy, but came a private Person,
whose Kingdom is not of this World;
what does it avail to pronounce, *think
not, that I came to destroy the Law, &c.*
or what does it signifie for *St. Paul* to say,
† Do * we make void the Law through
Faith?

* Rom. 3.
v. 31.

‘Faith? God forbid! yea we establish the Law; for Laws are of no Validity, but as they are a Contract; and Christ did not come to make any such Contract as that of *Horeb*, therefore all Christ’s Precepts, as well as the Laws from Mount *Sinai*, bind no Nation, but those that agree to ’em. But,

16. Mr. *Asgil*’s Argument against the first and second Covenant, must needs be of as much moral Use to the World, as our Assertor’s; that upon Covenants being ratified, &c. God gave those Laws which bind no Nation, except those that had agreed to the *Horeb* Contract; for since Christ did not make any such Contract as that of *Horeb*, good Night to the Law and the Gospel; and then we must needs be all excellent Moralists, as well as excellent Christians?

27. If this Matter had been carried something higher, to the Covenant which God made with *Adam* in Paradise; and this had been asserted to be a Paradise-Contract, which bound none, but who consented to it. This might have been an *Original Contract* indeed, and an *Argument against Death* too, contrived with as great Cunning, as any in Mr. *Asgil*’s Book, which these honou-

honourable Patriots of their Religion and their Country, now assembled in Parliament, were pleased lately to condemn to the Flames, though written by a Member of their own honourable House; as I hope they will this other Original of Blasphemy and Profaneness, that they may be both alike *Asgil'd* or *Julianiz'd*.

CHAP.

C H A P. V.

Wherein Dangerous and Jesuitical Assertions are discover'd, &c.

1. I Don't wonder that our Assertor begins his Book with that Jesuitical Principle, with which *Harding* the Jesuit first began to disturb the Reform'd Religion of our Church, in the tenth Year of the Reign of Queen Elizabeth, viz. "That † the Church of England being establish'd by Acts of Parliament, is a perfect Creature of the Civil Power; which is the same (in effect) with which the Jesuit aforesaid first attack'd the Reformation in England; * as an Author of very good Authority tells us, ' *D. Harding*, ' the first that took up Arms against ' this Church in Queen Elizabeth's time, ' affirmed, that we had a Parliamentary Religion, a Parliamentary Faith, ' and a Parliamentary Gospel. I don't wonder that our Assertor shou'd copy this Jesuit, since his whole Design tends to Popery, or no Religion at all. But,

† Pref. p. 4.

* Κεφάλαια
ἐκκλησιαστικά,
Gen. Pref. Sect. 5

2. This

2. This Jesuitical Reflection on the Protestant Religion establish'd among us, carries no more in it, than if one should say, that to *tremble and fear before the God of Daniel*, * being establish'd by *Dan. 6. v. 27.* *Darius's Decree*, (equivalent at least among the *Medes and Persians*, to an Act of Parliament with us) was a perfect Creature of that Decree: And it does not much mend the Matter, That our Assertor says, " I mean the Polity and " Discipline of it; for the Rites and Ceremonies of the Church of *England* are but the Externals of it, and declar'd to be alterable by the Ecclesiastical and Civil State. But thus a Gentleman, as to his Mien, Habit and Externals, may be said to be a perfect Creature of his Dancing-Master, Taylor, Peruke-maker, &c.

3. Our Assertor is pleas'd to say (p. 274.) " That 'tis not Popery as such, " but the Doctrine of a blind Obedience " that is destructive of the Liberty, and " consequently the Happiness of any " Nation. By Popery as such, he must mean Popery, *quatenus* Popery; that is, as it is settled in the Council of *Trent*, with Transubstantiation, Adoration of Images, Invocation of Saints; but this is

is not destructive to the Liberty, nor consequently the Happiness of any Nation, says our Assertor, &c. But the nicest Point of Popery, which the whole Order of the Jesuits are appointed to set up and maintain, is the Necessity of an Universal Bishop or Pope, as a living Judge, and Christ's Vicar on Earth to determine Controversies, which one would think to be destructive, &c. But our Assertor leads to this directly in the close of his Book, *Ch. 10.* the Contents of which are, " That the Catholick Church consists of several Bodies independent on each other, and that none of these have Power to make Clergymen, except for themselves ; and that the contrary Opinion necessarily supposes an Universal Bishop or Pope, which is the *Coryphaeus* of his Book, and contains the heighth of Popish and Jesuitical Principles, as will manifestly appear to any one that reads it.

Rights, p.
378.

pag. 385.

4. It would be tedious to trouble the Reader with all, and so I shall only recite some few Paragraphs of that Chapter. * " When Men do not think it sufficient for Salvation to be united to Christ by true Faith, and to one another by Christian Love, " leav-

“ leaving every Communion to form
 “ what Ecclesiastical Government they
 “ think fit ; but make it necessary to
 “ the very Being of Christianity, to be
 “ united by some one External Head
 “ or Government, which is to be the
 “ Centre of Catholick Union and Com-
 “ munion : I can't see how a Popedom
 “ is avoidable, which must have Au-
 “ thority to judge of Differences be-
 “ tween Provinial and National
 “ Churches, that are equal among
 “ themselves, thereby to promote the
 “ Communion of Saints, and to hinder
 “ the Body of Christ from being divided;
 “ and there can be no Argument fra-
 “ med for an Authority in a National
 “ Church, to judge of Schisms, Here-
 “ sies, &c. which will not equally hold
 “ for the Catholick Church. And,

5. If this be true Doctrine, all Pro-
 testant Churches must dissolve their
 Episcopal, Presbyterian, or Lutheran
 Government, and all turn Anabaptists,
 Independents, or Congregational Men ;
 or else there is an absolute Necessity for
 a Pope ; I shou'd think this to be a dan-
 gerous Position ; because it tends di-
 rectly to dissolve the late Union in *Great*
Britain ; for if we can have no Religion

but Popery, or else be Anabaptists and Independents, then farewell to Episcopal and Presbyterian Church-Government, and then what becomes of the Union ? since there is a Necessity, if you reject the People, to have recourse to a Pope ; the *Jesuits* will permit Men to rail at Popery and Bishops, especially the Religion establish'd among us, as much as they please ; it will never disgust the *Jesuits*, if it tends to shew the Necessity of Monarchy in the Church, or an Universal Bishop or Pope.

But I doubt this will bring our Fears upon us, rather than keep out Popery, if not corrected in time : As the *Jews* crucified our Saviour, lest the *Romans* should come and take away their Place and Nation, which brought the *Romans* upon them, to their final Destruction. For,

6. This resolves itself into this *Dilemma* ; That either we must deny an Article of the Christian Faith into which we were baptiz'd, *I believe one Catholick and Apostolick Church* ; or else we must acknowledge the Necessity of an *Universal Bishop or Pope*, which carries a shrewd Argument for the Height of *Jesuitism*.

7. Thus all Christians must be Independants or Papists : For, says our Assertor,

tor, * "Every Congregation, how small
 " soever, gather'd together in the Name
 " of Christ, is a compleat Body Politick,
 " with respect to *Ecclesiasticals*, as having
 " every thing requisite to the Being of a
 " Church: But then how many Catho-
 " lick Churches are there? and how many
 " mystical Bodies of Christ are there in the
 " World? whereas S. Paul † says, ' As the
 " Body is one, and hath many Members,
 " and all the Members of that one Body
 " being many, are one Body; so also is
 " Christ, or the Christian Church; for
 " by one Spirit we are baptized into
 " one Body, &c. So that, I say, either
 we must renounce an Article of the
 Christian Faith, into which we were
 baptized with Water and the Spirit,
 as abovesaid, or else we must agree in
 consummate Jesuitism, viz. that there
 is a Necessity of an Universal Bishop or
 Pope; and which part of the *Dilemma*
 all sincere Protestants will adhere to is
 manifest. And,

Rights, p.
378.

† 1 Cor. 10.
V. 12, 13.

8. I do therefore the less wonder at
 what he asserts, from the 23d to the
 26th Paragraph of this 10th Chapter,
 which I refer the Reader to, in his
 Book, being too tedious to transcribe,
 but take a Specimen for all. † " If

pag. 397.

“ Reason to be Silent, why must we
 “ reject Transubstantiation so agree-
 “ able to Christ’s Expression, *This is*
 “ *my Body*. But, if her Voice is to
 “ be heard, how can the real Pre-
 “ sence stand its Ground; and yet is
 “ not that the Belief of all *Protestants*,
 except a few called in Derision, *Sacra-*
mentarians or *Zuinglians*: “ What can
 “ be more expressive of it, than say-
 “ ing, *The Body and Blood of Christ*
 “ *are verily and indeed*, and consequent-
 “ ly not figuratively taken or receiv-
 “ ed, &c.

9. If Transubstantiation be agreea-
 ble to Christ’s Expression, *This is my*
Body; I should be apt to believe what
 Christ has expressed concerning this
 Sacrament, as well as what he has re-
 vealed concerning the Trinity: But
 all Protestant Communions of Chri-
 stians hold, that ‘tis not agreeable to
 Christ’s Expression, to take his Words
 literally, but figuratively; as when
 the Rock that followed the Children
 of *Israel* in the Wilderness, was said
 to be Christ; for *that Rock was Christ*,
 said the Apostle, and yet not tran-
 substantiated into Christ. Indeed, our
 Assertor says, *Transubstantiation and*

1 Cor. 10.

4.

Ordi-

Ordination are Cheats alike; and yet he prefers Transubstantiation before the Doctrine of the Church of England concerning the Sacrament of the Lord's Supper. Let the Reader consult the other Paragraphs to this Purpose at his Leisure.

9. The Deposing Doctrine was formerly looked upon to be not only among Dangerous Positions, but Jesuitical Doctrines; for it was certainly first brought into the Rights of the Christian Church by them: But now our pretended Protestant Assertor is pleased to take it off their Hands, to justify *Mariana*; and assert it among the current Doctrines of the Christian Church; and give this Reason for it: "The Reason (saith he) why the People may, upon just Grounds, depose the Civil Magistrate, is, because all the Power he has is given him by them, in order to act for their Good; and they who depute him, must needs reserve to themselves a Power to judge, whether their Deputy acts according to the Trust lodged in him. This might be admirable good Doctrine for a *Wat Tyler* or a *Jack Straw*; but under a Crown'd

Crown'd Head, I shou'd think it amongst *Dangerous Positions*; however, I am sure 'tis *Jesuitical*; for the *deposing Doctrine* was the Spawn of the *Jesuits* from the beginning, and is practised and justified by them, as well as our Assertor. And 'tis in vain to justify it, as a *Revolution Principle*, as some fondly do, because the unhappy King (they mean) was not deposed, but abdicated his Kingdom

C H A P. VI.

Wherein is made a brief Discovery of the Discoverer of Pretended False Churches.

1. **I**T must needs be an Amusement to the World, after so long a time as that renowned Princess, *Q. Elizabeth*, has been celebrated for her Zeal towards the Protestant Religion, and averse to all the Persecutions in *Queen Mary I's* Days; that nevertheless, her Memory should now at length be blackned, for a Persecutor of Protestants to Death. For so *H. Barrow*, one heretofore of the honourable Society of *Greys-Inn*, profess'd himself; and yet he is now brought upon the Stage, as a farther Assertor of the Rights, &c. from Holy Scripture, and a Person likewise that suffered Martyrdom in the Protestant Cause, under *Q. Elizabeth*,

2. It is said of K. *James I.*, that he made a Challenge to all the World, to produce one Instance of any Jesuit, Popish Priest, or any other, that ever suffer'd Death in *England* for Religion only; I am sure there is no such Penalty in any of our Acts of Uniformity. Therefore how comes this pretended Martyr for the Cause of Nonconformity, to be set up among us at this time of day.

3, It shews indeed that there was more Deference paid, to Conformity, at the beginning of the Reformation, than there is now; but it ought not to blemish one so nearly and primarily concern'd in the Reformation, as Queen *Elizabeth* was, as if she reform'd from one persecuting Church to another; for in some respects, *H. Barrow's* Case was harder, than those that suffered under *Q. Mary's* Reign, for there was a *Writ de Heretico Comburendo*, then in being, and so Law on her side, but no Law for any one ever to suffer Death for Nonconformity to the Church of *England*.

4. Thus *Q. Elizabeth* is represented as a Persecutor, and not only a Persecutor, but contrary to Law; worse than our Assertor represents King *Charles II.*, to be

be with the Act of Uniformity, and an Act against Seditious Conventicles, &c. That every one that met together, with five in number above the Family, and thereof convicted by two Witnesses, should pay so great a Sum as 5*l*, unless reliev'd by the Sessions. Indeed this persecuting King granted an Indulgence, and would have had the Parliament confirm it. But there was a persecuting House of Commons, with this pretended Reason for it, * That an Indulgence granted to Dissenters, wou'd establish Schism by a Law; As their Words, are in their Address to his then Majesty, Dec. 30. 1668. and the Votes, *Die Mercurii*, 25 Feb. 15 Car. II. R. Resolved, &c. *Nemine contradicente*, ' That it be presented to the King's Majesty, as the Advice of this House, That no Indulgence be granted to Dissenters from the Act of Uniformity. And therefore 'tis no wonder, that King Charles II's was a persecuting Reign. But how shall we account for this, that H. Barrow suffered death for Nonconformity in Q. Elizabeth's Reign.

* *Vid. Address, Dec. 30. 1688.*

5. This seems to unfold the Mystery of the matter ; neither our Assertor, nor any of his Party, are able to answer some of the least of those that have appear'd in Print against them, much less those Learned Treatises of the Reverend Dr. *Hicks*, Dr. *Potter*, Dr. *Turner*, Mr. *Hill*, &c. And so he is resolved to go on Vapouring, and Begging, as he does in his Second Edition, as for a Charity, that some wou'd convince him of an Error in Print, and to take notice of no Answer, but set up the malicious Brainfick Stuff of this *H. Barrow*, as an Answer to all ; And therefore I cannot think it impertinent to my Purpose, to make a Discovery to the World what this *H. Barrow*, heretofore of the Honourable Society of *Greys-Inn*, was, what his Design was, and for what he suffer'd Death : And this I shall not do from uncertain Reports, but from Two of the greatest Men, in their several Ages, that ever were among us ; and those are, Archbishop *Bancroft* and Bishop *Stillingfleet*.

6. Arch-

6. Archbishop Bancroft calls Barrow a *Julianist*, and I wish yet I had not Reason to say, That our Assertor, *Author of the Rights*, is worse than any thing I have read in *Julian's* ten Books, answered by St. *Cyril of Alexandria*; I shall lay the matter, in the very words of that Great Man, before you, as they are written in the Close of a Chapter of his, concerning the Restitution of Church Livings.

7. 'As this is the point, says he, (namely, *the Restitution of Church Livings, **Vid. Bancroft's Survey, 1663. p. 199.*) then much talk'd of by the Disciplinists.)
' I do commit this to the inward Con-
' gitation of all Prophane Church-
' Robbers, (*viz.*) to think with them-
' selves what God they serve, and what
' Priests they are that teach them such
' lewd Doctrine; or, if none teach them
' so, whether, in taking so execrable
' a Course of their own Heads, they
' condemn not themselves in their own
' Consciences. There is here no Refuge
' for any such Persons, that I know of,
' or any Reply to be made against the
' Premises, except they will say that *Bar-*
' *row's* God is their God, that *Greenwood*
' is their Priest, and that they are all
' devoted to *Greenwood* and *Barrow*,
' *Greenwood* is but a simple Fellow, *Bar-*
' *row*

' row is the Man: And will Sacrilegious
 ' Persons become *Barrowists*? I easily
 believe it, Like will to Like. ' When
 ' *Barrow* by Rioting and Gameing had
 ' wasted himself, and was run so far
 ' into many a Man's Debt, that he durst
 ' not shew his Head abroad, he bent his
 ' Wits another way; and is now become
 ' a *Julianist*, devising by all the means
 ' he can possibly imagine, his Hypocrisy,
 ' Railing, Lying, and all manner of
 ' Falshood, even as *Julian* the Apostate,
 ' how all Preferments, which yet remain
 ' for Learning, Benefices, Duties, Glebe
 ' Lands, Cathedral Churches, Bishops,
 ' Livings, Colleges, Universities and all,
 ' might be utterly spoiled, and made a
 ' Prey for Bankrupts, Cormorants, and
 ' such like Atheists.

* *Ibid.*
 p. 100.

8. ' Well, to conclude, * (saith the
 ' Archbishop) come the Spoil of the
 ' Church hereafter, when for our Sins,
 ' it shall; many Mischiefs and great Con-
 ' fusion will follow it. The Church Li-
 ' vings will serve but a few Mens turns,
 ' the particular Parishes in *England* may
 ' whistle after their parts of the Prey,
 ' and so may our new Masterships and
 ' Elderships. There are Examples in the
 ' World.

World where all the Church Livings are consumed by a few, and the Parishes stand burthened as they were before, &c. and therefore it is very high time that our Zealous Disciplinarians (*i. e.* Presbyterians) should inveigh against Church-Robbers, and that the common People should likewise remember the Points of Sacrilege, and Sacrilegious Persons, which they have published to the World, in their printed Supplication, against all the *Julianists* and *Atheists* mentioned.

9. Thus far that Great Man, A. B. *Bancroft*, concerning what *Barrow* was, and what his Design was; namely, to devour that which the Piety of former Ages had set apart for the Encouragement of Learning, and promoting Religion among us: And 'tis pretty manifest, that the same Design is at the bottom of these Rights, &c. pretended to be further asserted in the Discovery of false Churches; but how the Rights, &c. are further asserted, there I refer the Reader to *Barrow's* Book lately printed. * And so I shall proceed to give an account, what *Barrow* suffer'd death for, which was not for Non-

* *Vid.*

Brief Discovery of false Churches

CON-ches, 1702

* Bishop
Stilling-
fleet's un-
reasonable-
ness of Se-
paration.
p. 50.

Conformity, but Seditious Books (says
Bishop Stillingfleet) ' Their great Obsti-
' nacy appear'd, by the Execution of
' Barrow and Greenwood, who being
' condemned for *Seditious Books*, could
' no ways be reclaim'd; rather chu-
' sing to dye, than to renounce the
' Principles of Separation. But Penry,
' who suffer'd on the same account a-
' bout that time, had more relenting
' in him, as to the Business of Separ-
' tion; for Mr. John Cotton of New En-
' gland, relates this Story of him, from
' the Mouth of Mr. Hildersham, an e-
' minent Nonconformist, That he con-
' fess'd he deserv'd Death at the Queen's
' Hands, for that he had seduc'd many
' of her loyal Subjects to a Separation,
' which though himself had learned to
' discover the Evil of, yet he could ne-
' ver prevail to recover divers of her
' Subjects whom he had seduced, and
' therefore the Blood of their Souls
' was justly requir'd at his Hands.
' These are Mr. Cotton's own Words,
' concerning Barrow, from Mr. Dod's
' Mouth, that when he stood under the
' Gibbet, he lift up his Eyes, and said,
[Lord, if I be deceived, thou hast deceived me.]

And

‘ And so being stopt by the Hand of
‘ God, he was not able to speak any
‘ thing to purpose more, either to the
‘ Glory of God, or Edification of the
‘ People.

10. This is the Author, lately set
fortn in favour of the Rights, who dy-
ed with this blasphemous Imputation
on the God of Truth, charging him with
that notorious Practice of the Devil;
namely, to be a Deceiver; *But let no
Man say when he is deceived, he is deceived
of God; for as God cannot be deceived, so
neither deceiveth he any Man; but every
Man is deceived, when he is deceived by
the great Deceiver of Mankind, the De-
vil. And whether this be a fit Person
to be brought on the Stage, to assert
the Rights, &c. by Holy Scripture, let
the World judge.*

The

*The C L O S E to the Assertor of the
Pretended R I G H T S.*

Legion 3 I R,

1. **F**OR I don't doubt but that Name belongs to you in divers Respects: You are pleased in the Close of your Preface, to make this fair Offer; † " That if any shall convince you of a Mistake, though in doing " it he treats you never so roughly, " you will be proud of giving an un- " common Mark of Love to Truth, " in publickly owning and retracting " your Error. It is your own Fault, if you have not been convinc'd of very gross Mistakes, by several learned Pens, that have sufficiently expos'd you to the World. And yet you have not been so just as to perform your Promise, but in your second Edition, in an

† Pref. p.
87.

an insulting way, you beg, as it were for an Alms, that, if any one out of Charity, would convince you of an Error in print, he should make use of that Edition as more correct, in which indeed you retract one small Mistake from Mr. Selden, that is little to the Purpose; but no other. By which it seems, as if you would not be convinc'd, till you are answered, as the Primitive Christians did *Julian's* Writings, or Queen *Elizabeth* did *Barrow's* Books.

2. It is manifest, that your Design and *Barrow's*, tend to the same Purpose; because you or your Party have set forth *Barrow's* Books (as I have shewed) in favour of your Pretended Rights, &c. And as Archbishop *Ban-crest* called *Barrow* and his Party *Julianists*, you give Occasion to call your self and your Party so, by bringing that condemn'd Malefactor, as it were from the Dead, to second your Cause; but I hope you will not continue in the same Obstinacy that he did, lest it bring you to the same End.

3. You have nick'd the time, I confess, as the *Barrowists*, *Brownists* and
K Jesuits

Jesuits did, in *Queen Elizabeth's* Reign, to embroil the Nation in Domestick Quarrels; to subvert all the Laws concerning the Ecclesiastical Regimen in both parts of *Great Britain*, and, by consequence, dissolve the Fundamentals of the late Union, &c. now the Nation is engaged in a War with *France* and *Spain*, as *Queen Elizabeth* was then with one of those Kingdoms; for her Proclamation against Schismatical and Seditious Books and Libels, bears Date from the famous Year 1588, when the Nation was design'd to be invaded with King *Philip's* pretended invincible *Armada*. And 'tis remarkable, that that most renowned Princess prospered wonderfully, after she had set forth her Proclamation, and answered *Barrow's* Writings, &c. as they deserved; for impious and blasphemous Books bring God's Judgments upon any Nation where they are suffered, without Controul. And therefore,

4. Though you are pleased, with as little Truth as Modesty, to begin your Introduction thus magisterially: "That it can't be deny'd by any, who have examin'd, either into the past or pre.

Introd. p.

1.

“ present Condition of Human Soci-
 “ eties, that the Grievances and Mi-
 “ series that they labour under, are
 “ owing to the Abuse of Power by
 “ their Governours. But yet it is more
 undeniable, that the late Calamities
 and Losses that we have sustain’d this
 last Year in *Spain* and at Sea, are ow-
 ing to your blasphemous and profane
 Book, and such like, which at this
 time swarm about the Nation, and
 which are such accursed things in our
Israel, that if *Joshuah* himself were Ge-
 neral of our Armies, we must flee be-
 fore our Enemies, till these *Achans* are
 brought to confess, and give Glory to
 God.

5. “ Therefore Sir ! as you are plea-
 “ sed to express an inward Satisfacti-
 “ on you find, in endeavouring to
 “ promote the Spiritual, as well as
 “ Temporal Welfare of Mankind, in
 “ opposing a Doctrine, which (as you
 “ are pleased to express it, after the
 “ Person of Quality that wrote the
 “ History of Religion) has in a great
 “ Measure made ineffectual that An-
 “ gelick Wish ; (a Seraphick Anthem
 “ I shou’d have thought a more pro-
 “ per

Assertions Discover'd.

"per Expression of Glory to God on
"high, Peace on Earth, Good Will
"towards Men. I am confident you
will have a more serene inward Satis-
faction, and more promote the Tem-
poral, as well as Spiritual Interest of
Mankind; if you take *Josuah's Ad-*
vice to Athan, which was, My Son!
I pray thee make Confession, and so give
Glory to God.

Ib. v. 19.

time (warm about the Nation,
which are such accursed things in our
Israel, that if Josuah himself were Ge-
neral of our Armies, we must flee be-
fore our Enemies, till these Hebrews are
brought to contest and give Glory to
God.

5. "Therefore Sir! as you are plea-
sed to express an inward Satisfac-
"on you find, in endeavouring to
"promote the Spiritual, as well as
"Temporal Welfare of Mankind, in
"opposing a Doctrine, which (as you
"are pleased to express it, after the
"Reason of Quality that wrote the
"History of Religion) has in a great
"Measure made ineffectual that An-
"gelick Will; (a Seraphick Anthem
"I should have thought a more pro-
"per

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